APRIL 30, 1970 — No. 952
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Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

AUDITED PAID CIRCULATION ABC

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## AN AMERICAN TESTIMONY ON SELECTIVE CONSCIENTIOUS OBJECTION

**Introduction**

As members of the Christian Action Foundation, Western Michigan Chapter, we herewith submit the following testimony on selective conscientious objection in the interest of securing greater public justice in the administration of the Selective Service Act within our nation. Our position is the fruit of lengthy communal reflection. We now present it as a public testimony to you as members of the christian community and as fellow citizens of our country for your careful consideration. In stating our case, we make no pretense to having spoken the final word on this very complex issue. Yet, sensing the urgency of this matter, we feel compelled to speak out at this time in the hope that this testimony will serve to generate further reflection and discussion and will lead eventually to definite action on the part of our government.

**A Testimony on Selective Conscientious Objection**

The current Vietnam war, as no other American war in this century, has brought to the fore the issues of the rights of the conscientious objector. It is to this issue that we as Christians wish here to speak.

We hold that the existence of governments is not a matter of indifference nor of disobedience to God, but, on the contrary, that it is in obedience to God's will for human society. For we hold that without government, human life cannot reach genuine fulfillment. Correspondingly, since authority is intrinsic to the very existence of government, we hold that the exercise of governmental authority, and the rendering of obedience to that authority, have God's sanction. We as Christians feel obligated both to see to it that governmental authority is exercised in our society, and that obedience is rendered to it. We are profoundly convinced that without such authority and such obedience, human life cannot be lived as it ought to be. Let us add that we do not regard obedience to government as an absolute, indefeasible duty. Sometimes obedience to God demands that one disobey one's government. Yet we are radically opposed to anarchy.

We are further convinced that in certain circumstances a government is justified in going to war. To express it in terms of classical Christian thought, we are convinced that some wars are just wars. For we hold that sometimes the consequences of not going to war are worse than those of going to war. Thus also we approve of our government's planning for the contingency of justly going to war. We are not total pacifists.

We are deeply concerned, however, for the citizen who, in a given case, believes that his government is waging a war so unjust that he would be acting wrongly to participate in it, but who, in spite of this conviction, is required by his government to assist in fighting that war. The citizen who is opposed to his government's participation in a given war but who is not subject to the draft, has available to him the many avenues of protest furnished by our democratic society. The draftee is obviously in a very different position. He is being forced to become a functionary of the government in order to execute its policy; he is being conscripted for governmental service. If he, then, is convinced that he would be doing wrong by participating in what his government is doing, he is being forced by the draft into the position of either doing what he regards as immoral or of engaging in civil disobedience.

It is our conviction that the government should, if at all possible, never force its citizens into this situation. It should not force Christians into such a situation. For the Christian is then compelled to choose between, on the one hand, doing what he regards as God's will, and, on the other, engaging in civil disobedience and being punished there for; and obviously this is a severe infringement on his religious freedom. But the government should not force any other of its citizens into this situation either; for the government must treat all of its citizens equitably with respect to their religion. Thus it is our conviction that the government should, if at all possible, never force a citizen to become a functionary of the government when, in the view of the citizen, the immorality of what he is thereby asked to do outweighs his duty to obey his government. It may be added that it is no part of the government's business in a free society to decide which of the religious perspectives of its citizens' bearing on conscientious objection are right and which are wrong.

Our government has, in effect, recognized these points in its treatment of the total pacifist. By virtue of being exempted from military service, such a person enjoys a measure of freedom before the law. So also, of course, does the person who will under every circumstance go to war if the government asks him to do so. But the convictions of the selective conscientious objector have no status before the law. Thus such a person is treated inequitably. He, in distinction from the others, is in no way given the freedom to act on his convictions. The government denies to him the freedom which it extends to the total pacifist. It gives recognition to the convictions of the total pacifist, but it gives no recognition to the convictions of the selective conscientious objector. We believe that this unfair treatment must be stopped. We believe that the same freedom extended to the total pacifist must be extended to the selective conscientious objector, except in those special cases where it can be clearly demonstrated that the consequences of extending such freedom constitute an overwhelming threat to the general welfare of our society.

Consequently we urge you to explore alternatives to the current general conscription system. We are not convinced that such alternatives has ever been adequately explored. We are not convinced, for example, that the possibility of alternative modes of service — e.g., non-combatant work for government or society — have been adequately explored. Further, we are not persuaded that our society will automatically be endangered if the selective conscientious objector is given status before the law. In fact, we are persuaded that continually to force such people into civil disobedience constitutes a threat to our society. We do not, of course, recommend, if some form of alternative service is offered to the selective conscientious objector, that this alternative be easy; society must be protected against the coward. But we do regard the current draft system as a great inequity in our society; and accordingly we urge you to initiate a study of alternatives which will come closer to treating the convictions of all citizens equitably.

Until such time as legal recognition is given to the convictions of the person who objects on grounds of conscience to participation in some specific war, we shall have to listen with sympathy and understanding if such a person feels obligated to disobey his draft call. For we are convinced that in some cases he is obligated to do just this. We believe, however, that a better way can be found. We urge you, as a governmental official partially responsible for our conscription system, to begin work immediately to develop and implement this better way.

Christian Action Foundation,
Western Michigan Chapter,
1677 Gentian Drive, S.E.,
Grand Rapids, Michigan 49508
March, 1970.

## Memory

*I sing of the land where a child I have been:*
*The dykes and the windmills, the polders so green,*
*The thunder of Northsea, the wind in old trees,*
*From carpets of tulips the soft perfumed breeze.*

*In wide open sky the clouds changing light,*
*And canals and lakes are reflecting it bright.*
*So simple and stubborn, but true to their clan*
*Are fishers and farmers, town's hardworking men.*

*Whom I trusted and loved, who to me were so kind,*
*My relatives and friends, I left all behind.*
*I came to this land that received me with grace.*
*With thousands of others I found here my place.*

*It's a beautiful land, abundant and free.*
*My children are happy and so will I be.*
*Our love for this land makes forgetting the past.*
*And Canada will be our homeland at last.*

*But . . . there's a little sore spot in my heart*
*that will stay.*
*May it be like a pearl in an oyster, I pray.*
*With layers of song I shall cover this pain.*
*Only Memory's shining pearl will remain.*

*Barbara Gaasenbeek*

## OUR ENEMY THE CAR

Ann Arbor, Michigan - Air pollution experts here say that the trees along the Michigan highways are killed by the pollutants dumped into the air by automobiles.

In the United States, the major source of air pollution is the automobile, accounting for 60 per cent of the pollutants in the air.

Industry follows with a contribution of 17 per cent; that is, on a nationwide basis. Local areas such as the heavy industry city of Gary, Indiana, have a much higher industry pollutants index.

Power plants account for 14 per cent of the pollutants, and space heating and refuse burning amount to 9 per cent of the national pollutant index.

Up to now very little has been done to combat this condition. New model automobiles have been installed with pollution inhibitors without noticeable success. Legislation introduced in the House has found much opposition from the automobile industry, which opposed assembly line tests. Today industry is ready to accept such tests. Spot checks have disclosed that 73 per cent of rental cars tested failed to have pollution controls in a working condition.

Perhaps the answer to the pollution problem from automobiles is the development of electric-powered and propane gas engines, to replace the internal combustion engine. There are 100 million cars with internal combustion on the U.S. highways contributing to the 60 per cent of pollutants which we breathe and it will take 10 years or more to retire these enemies of oxygen.

B.

**MOOSONEE PUPILS SEE METRO SIGHTS:** Ontario Minister of Social and Family Services John Yaremko helps Annie Stergidis, 14, hold pet snake in lab of Essex Senior Public School. Yaremko was there to welcome 27 youngsters from Moosonee Public School who arrived in Metro Toronto for nine-day visit, part of exchange visits between schools.

## VANCOUVER, B.C.

Vancouver, the third largest city in Canada has one of the world's largest harbours and is often called Canada's "Gateway to the Pacific". It is a regular port of call for many deepsea lines. The work among seamen in this area was mostly limited to those of Dutch origin and done by laymen. Through the efforts of the Classical Home Mission Committee of the Christian Reformed Church we now receive an ordained man who will serve in the Classis British Columbia as harbour chaplain.

Rev. J. E. F. Dresselhuis was inclined to accept the call extended to him by the First Church of Vancouver. He was installed on April 9, with Rev. B. Nederlof of Vancouver I in charge and the Revs. J. Kuntz and J. Zantingh charging the minister and congregation. Rev. Dresselhuis preached on Romans 1:11-12, "For I long to see you, that I may impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine". A short welcome program followed the service and words of welcome were extended by church and harbour ministry representatives.

Beside the Vancouver harbour, Rev. Dresselhuis will also be working in the port of New Westminster and in the future superport at Roberts Bank and will advise committees working in smaller harbours along B.C.'s west coast. May the Lord bless this ministry.

First Vancouver's new educational annex, now under construction, will present more possibilities for work in evangelism, V.B.S. and also for our societies. Grow group, Young Adults and Young Couples are flourishing and our present building could not facilitates Cadets and Calvinettes. May the future give us further opportunities to be an active force for Christ, also in our community.

# TEACHERS WANTED

THUNDER BAY, ONT.
(Fort William)

The Thunder Bay Christian School (6 rooms) will need a

**PRINCIPAL**

for the next school year. Please send your application or inquiries to Mr. D. Miedema, R.R. # 2, Postal Station F, Thunder Bay, Ontario. Phone collect (807) 577-1964. A 4-bedroom house is available.

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Agassiz Christian School needs a

**TEACHING PRINCIPAL**

and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

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The Brantford Christian School will require a

**TEACHING PRINCIPAL**

in September 1970.

Please send applications and qualifications to Mr. J. Kooistra, principal, 7 Calvin St., Brantford, Ont.

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Sarnia Christian School invites applications for the position of

**PRINCIPAL**

Also needed are TEACHERS on various grade levels. Write to Miss R. Van Westenbrugge, principal, 1722 Dell St., Sarnia, Ont.

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Haney - Pitt Meadows Christian School will be in need of a

**PRINCIPAL - TEACHER**

for next school year.

We are located in the beautiful Fraser Valley. Please send your applications to Mr. A. Dunning, 12505 - 208 St., Haney, B.C.

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The Houston B.C. Christian School invites applications for the position of

**PRINCIPAL**

Also A TEACHER is still required. for a small combined grades 3 and 4 class.

Excellent housing available.

Please send your applications to Frank DeVries, Box 237, Houston, B.C.

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The Rocky Mountain House Christian School Society is opening their school in Sept., grades 1-6, and has position open for

**One PRINCIPAL AND ONE TEACHER**

For further information contact J. Belder, R.R. 2, Rocky Mountain House, Alta.

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The Edmonton Society for Christian Education requires

**A TEACHER FOR FRENCH AND SCIENCE**

in the Junior High area.

Please contact Mr. H. Konynenbelt, Prin., 11515 - 36 Street, Edmonton, Alberta, or call collect 474-4440 (evenings), 479-4171 (days).

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Toronto District Christian High School will need a teacher for

**GEOGRAPHY and/or SCIENCE**

Please contact Mr. John Top, principal, Box 527, Woodbridge, Ont.

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**EDMONTON CHRISTIAN HIGH SCHOOL**

**ONE CHEMISTRY-PHYSICS TEACHER**

is needed.

Write or phone collect to Mr. J. Tuininga, 14304 - 109th Ave., Edmonton 50, Alta., phone 454-9357 or 484-6814.

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Abbotsford Christian School still needs

**2 TEACHERS**

for the 1970-1971 term. One for grade 3 and one for grade 5. Please send applications or letters of inquiry to the principal, John Kampman, Box 175, Abbotsford, B.C.

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The John Calvin Christian School, Guelph, invites applications for the following position:

**TEACHER**

to teach Junior grades.

Please send your applications to Mr. H. VanderWindt, Principal, 290 Water Street, Guelph, Ont.

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The Emmanuel School of Oshawa, Ont. invites applications for

**THREE OPENINGS**

grades 1, 3 or 6 and 7 for the next schoolyear. NUCS pension plan and other benefits. Contact Mr. Wm. R. Rang, Principal, R.R. 1, Oshawa, Ont.

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The Calvin Christian School of Victoria, B.C., cordially invites applications from

**TEACHERS**

for its combined grade one/two to fill the vacancy for 1970-1971. Send your inquiries or applications to the Principal, Mr H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

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Ladner Christian School is in need of 2 teachers for the school year 1970-71:

**1 PRIMARY TEACHER**
**1 TEACHER for the INTERMEDIATE GRADES**

For information contact Mr. John Vanderhoek, principal, 5280 - 48th Ave., Delta, B.C., telephone (604) 946-2514.

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TORONTO, ONTARIO

Timothy Christian School in Rexdale invites applications from qualified experienced teachers for the position of

**REMEDIAL TEACHER**

Please send applications to Mr. H. VandeBurgt, Principal, Timothy Christian School, 28 Elmhurst Drive, Rexdale, Ont.

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Neerlandia School requires

**TEACHER**

for intermediate grades. For further information contact John Piers, Principal, Box 89, Neerlandia, Alberta, or phone 674-4308 Barrhead, Alta.

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Knox Christian School of

**BOWMANVILLE, ONT.,**

invites applications for

**TEACHERS**

in the primary and senior elementary grades. Send applications to Mr. F. Bosma, principal, Box 218, Bowmanville, Ont., phone school 623-5871, home 623-7665.

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RED DEER CHRISTIAN SCHOOL

needs a

**GRADE 3 AND 4 TEACHER**

next year for its growing enrollment. Our young school is situated in the scenic Alberta parkland. Interested teachers please write to R. Strikwerda, 4422 - 37th St., Red Deer, Alberta.

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**WOULD YOU LIKE TO JOIN THE STAFF OF THE FRUITLAND JOHN KNOX CHRISTIAN SCHOOL?**

There is a vacancy for the Senior Grade.

Please send applications to Mr. J. Doornbos, principal, Box 27, Fruitland, Ont.

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CLINTON

The Schoolboard of Calvin Chr. School of Clinton, Ont. invites applications for

**TWO TEACHERS**

for the primary and senior grades. Please send applications, stating qualifications to Mr. Evert Ridder, R.R. 2, Goderich, Ont.

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The Georgetown District School invites

**TEACHERS**

to apply to fill the vacancies in the primary and intermediate grades for the school year 1970/71. Please send applications to Mr. J. Petrusma, 28 Ewing St., Georgetown, Ont.

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Immanuel Christian School invites applications for

**TEACHING POSITIONS**

in grades one, two and six.

Please send all correspondence to Mr. George W. Yntema, prin., 802 - 6th Ave. North, Lethbridge, Alberta. Phone 403-328-4783.

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Duncan, on Beautiful Vancouver Island, is calling the attention of dedicated Christian

**TEACHERS**

to consider filling the vacancies in the primary grades. N.U.C.S. Salary Schedule. Any information in this regard will be gladly supplied by the Principal, Henry Bulthuis, Duncan Christian School, 930 Trunk Rd., Duncan, B.C.

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The John Knox Christian School of Wyoming, Ontario, invites applications for

**TEACHERS**

for the primary and junior grades. Please send applications to Mr. J. Vreugdenhil, Principal. Box 81, Wyoming, Ont.

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The Belleville District Chr. School invites applications for

**TEACHERS**

for the primary and intermediate grades. Please send applications to Mr. J. Wilms, principal, Box 517, Belleville, Ont.

# Men's Rally in the Synny South of Alberta

On Friday, March 20, the men's societies of Christian Reformed Churches of Southern Alberta had their annual men's rally in the Burdett Christian Ref. Church.

The topic for the evening was, "A time of Change, Crisis and Confusion." Speaker was Rev. G. Bieze of Taber-Vauxhall, one of our few pastors who demonstrates that he can serve two congregations at the same time. This pastor has no wife or family to look after, which I understand has nothing to do with certain pronouncements from Rome.

The speaker's starting point was Isaiah 3 which proclaims blessings to the righteous, but woe to the wicked. This holds for our day too.

Some people claim that changes or alterations or variations are inevitable in our day. They characterize change as a sign of progressiveness, or as some members of the younger generation would put it, "We're living in the seventies, not in the twenties."

Others claim that changes stem from compromise. An example such people would raise would be the change from believing in theistic creation to believing in theistic evolution.

According to the speaker there have been good changes. An example he cited here, was that which has been worked out by the Amsterdam school of philosophy.

What is confusion? Confusion, according to Rev. Bieze, results from change all around us. This causes people to exclaim, "Ik snap er niets meer van." 'I do not grasp it at all anymore." (Although born near Chicago, this pastor handles his Dutch fluently and spontaneously to the point where at our classis meetings we need an occasional interpreter. R.K.) Confusion results in crisis, the point at which decisions have to be made.

The speaker then pointed out various areas in which we are confronted with change. Governments, e.g. have become pragmatic; they give no real guidance but only go by public opinion. An example would be its stand on divorce. In the meantime governments are gradually getting their fingers in every pie.

Another such change is found in the area of education. Many of us know nothing about the new mathematics. In catechetical instruction there was more emphasis on memory in the past; today there is more discussion of everyday questions.

Another prominent question facing us today is the one of authority in the home. In the past some fathers have been dictators. However, many of the changes in our day have brought confusion to many homes.

In the past we had worldiness neatly pegged. Today young people ask what it really is.

We also find changes in the church institute. Examples cited were, stands on divorce, women suffrage, changes in liturgy, the opening chapters of Genesis and their interpretation.

The speaker then made reference to the book by H. Algra entitled, **Het wonder van de negentiende eeuw**. In that book it is shown how everything was penetrated with the word of God. "Is that what we want," the speaker asked, or shall we just watch T.V. and neglect reading anything worthwhile?"

In conclusion it was pointed out that we can not neglect the changes around us. We are always called on to weigh everything on the scales of God's Word. That Word must be held high. It is the guide for faith and life. Faith and life can not be separated.

We must not get lost by stressing the "tijdgebondenheid" of Scripture to the point where it has nothing to say to us anymore. Neither may we become slaves to the letter of the word only. We are to be led into all truth. Neither should we fool ourselves thinking that everything is fine. Some of our men's society meetings just are not good.

We must listen to one another. In a prayerful spirit we should always come to the Lord that He may direct us in all things by His Word and Spirit.

After discussion and refreshments we headed home.

Ralph Koops,
Pastor, Iron Springs
Chr. Ref. Church.

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After three successful years with two teachers,

**GALT CHRISTIAN SCHOOL**

now needs a third teacher, one for the

**INTERMEDIATE GRADES**

Teachers' College applicants welcome. Write Mr. R. Poortinga, Principal, 147 Glenmorris Street, Galt, Ontario.

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Smithers Christian School is in need of a

**TEACHER**

for Grade 1, for the 1970-71 term. Qualified, experienced applicant preferred. Contact J. Veenstra, Secr., Box 2085, Smithers, B.C.


**Profiteer van de lage Transatlantische Luchttarieven.**

Conducted tour voor 17 dagen in personenauto (verzekering, benzine, enz. inbegrepen) met 16 nachten logies, sightseeings en retour Montreal—Amsterdam per K.L.M. op de geregelde diensten. Geen charter. Geen lidmaatschap van een Club nodig.

1 April—1 October 1970, behalve in hoogseizoen, Can. $329.20
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**The Next Issues of Calvinist-Contact**

| will be DATED | will be MAILED | Closing time for ADVERTISEMENTS |
|---|---|---|
| May 7 | May 1 | April 29 noon |
| May 14 | May 8 | May 6 noon |
| May 21 | May 15 | May 13 noon |
| May 28 | May 22 | May 20 noon |

# Church Announcements

CHR. REF. CHURCH

**Called**

to Sarnia I, Ont. and Lethbridge, Alta., Rev. J. Nutma of Bowmanville, Ont.

to Truro, N.S., Rev. P. Breedveld of Bloomfield, Ont.

**Declined**

for Galt, Ont., Rev. H. Lunshof of Drayton, Ont.

REFORMED CHURCH

**Called**

to St Catharines, Ont., Cand. Herman Gruis.

to Harriston, Ont., Cand. Sybrant Wilks.

**Accepted**

to Monarch, Alta., Rev. J. Moerman of Edmonton, Alta.

to Wainfleet, Ont., Rev. J. P. Drost of Montreal, Que.

to Chatham, Ont., Rev. J. Van Oostveen of Brantford, Ont.

Rev. R. Katerberg of Drayton, Ont. has resigned from his pulpit for reason of further study at McMaster in Hamilton, Ont. He will study Pastoral counselling.

NETH. REF. CONGREGATION

**Declined**

for Unionville, Ont., Rev. D. Hakkenberg of Dordrecht, Holland.

FREE CHR. REF. CHURCH

**Declined**

for St. Thomas, Ont., Rev. J. Westerink of Haamstede, Holland.

# PULPIT SUPPLY

**MINISTERS**

vacationing in the Okanagan Valley during the month of July and August, willing to conduct worship services, please contact the clerk of the Chr. Ref. Church of Penticton, P.O. Box 491, Penticton, B.C.

# Operation "Thank You Canada"

On Sunday, May 10 the Dutch-Canadians in the Niagara Peninsula will show their appreciation for what Canadians have done for them during the war. On that date an open air memorial service will be held in Montebello Park in St. Catharines beginning at 1:30 p.m. The service will be opened by the Lincoln and Welland Regimental Band by playing the Dutch and Canadian National anthems. The speaker for the city of St. Catharines will be Alderman Stewart Wilmot, while the Provincial Government will be represented by MPP Bob Welch. After the speeches a plaque will be presented to the Lincoln and Welland Regiment commemorating the efforts by this Regiment, as part of the Canadian Army, in setting Holland free.

Participating in the service will be Father Dopp who will speak on "Freedom Moves In", Rev. Zegerius will read a poem entitled "Gedicht over de Achttien Doden", and Rev. Geleynse who will speak on "Freedom Moves On". The service will be assisted by combined choirs.

After the service the congregation will march to the cenotaph where a wreath will be laid in name of the Dutch-Canadians now living in the Niagara Peninsula. Mr. MacDonald from the Canadian Legion will be the speaker.

All those present at the cenotaph are asked to march back to Montebello Park where the ceremony will be brought to a close. In case of inclement weather, the speeches will be held in the St. Thomas Anglican Church opposite the Montebello Park.

All those who feel that they have something to be thankful for, and who would like to show their appreciation, arec ordially invited to attend this ceremony in St. Catharines on Sunday, May 10, at 1:30 p.m.

The 1945-70 Committee of Dutch-Canadians,
Niagara Region Chapter,
Chairman Jacob Bout.

# DATA CENTRE

| | |
|---|---|
| April 30 | Hollandse Oranjeavond. Chr. Action Foundation, Hamilton. Chr. Education Centre. |
| April 30 | Due date of entries for the Spring 70 Writing Contest, World of Young Writers, Calvinist-Contact. |
| April 30 | Toronto. Christelijk Residentie Mannenkoor, conducted by Arie Pronk. |
| May 4 | Memorial Evening, organized by The Dutch-Canadian Committee 1945-70 (Toronto Chapter). See advertisement. |
| May 5 | Hamilton. Christelijk Residentie Mannenkoor, conducted by Arie Pronk. |
| May 6 | London. Christelijk Residentie Mannenkoor, conducted by Arie Pronk. |
| May 6 | Fifth convention Federation Chr. Ref. Women Societies in the Memorial Centre in Peterborough, Ont. |
| May 10 | Open Air Memorial Service, Montebello Park, St. Catharines, Ont. 1.30 p.m. |
| May 19 | Fruitland Chr. Choir Soc. presents its Spring Concert in the Chr. Ref. Church of Fruitland, 8.15 p.m. |
| May 20, 22, 23 | "All My Sons" by Arthur Miller (produced by arrangement with Dramatists Play Service Inc.), in the Toronto District Christian High School, Woodbridge, Ontario. |
| July 6 - August 21 | Summer School 1970 for Christian School Teachers. Toronto District Chr. High School, Woodbridge, Ont. |


**CALVINIST - CONTACT**
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# A PIECE OF BREAD

## (Memories of World War II)

Written by Corry Eygenraam

Sometimes I sit down to eat a slice of bread with my morning coffee. I butter the bread liberally and sprinkle it with plain white sugar. Then I can eat it slowly, savoring the taste, and memories come flooding back. Memories of the whitest piece of bread I have ever eaten.

We were living through that last winter of World War II, in our hometown Naaldwijk, a small town in the province of South Holland. I was only seven years old at the time. To me peace seemed something very unreal. We had grown up with German soldiers around us. To us they seemed part of our lives.

We had never known what it was like to sing any song we wanted to, or talk freely to anyone we met. Instead we had been taught secretly to sing our national anthem and also to never sing it loud or outside of the house. You never knew if there were soldiers around or, worse, an N.S.B. man (as the Dutch who sided with the Germans were called) who looked just like anybody else. You never answered the question: "Have you seen so and so?" You just said "I don't know."

And especially that last winter we became part of the struggle for survival. Everything was rationed, but we were in an envious position. Daddy was a farmer, he grew all kinds of things, and Mom had busily canned our homegrown peaches and vegetables, although nobody thought it was going to be really necessary. But as we lived between Rotterdam and The Hague and winter approached a lot of people started coming for food, mostly women and children. Many men had gone "under water" as it was commonly called either because they were wanted for underground activity or like my own father because they refused to work for the Germans.

Dad had worked for them one day; he had to dig potatoes. But after seeing a fellow countryman kicked hard by harsh German boots, he decided that was the last day. From that time on he had a hiding place on the farm. The Germans usually held razzias, (roundups) to pick people up in the middle of the night. But we were often forewarned, and those nights Dad never slept at home.

As these women and children kept coming they were never sent away empty handed. Dad just couldn't. After all we had so much more than they. But as the weather got colder and more people kept coming he realised he had to be more careful. I remember that Mom sometimes gave people what we were eating ourselves that day. A bowl of soup or often some oatmeal porridge.

Then on December the eighth our sister Gerda was born. In the middle of the night Dad had to get the doctor. He was stopped twice as no one was allowed out after eight o'clock. But when he told them the reason they let him through. Gerda was born by the light of a homemade carbide lamp, since we had no more electricity and no oil.

Besides the problem of keeping warm we also had to find fuel to cook our food. With my brother Len and sister Wilma I picked pieces of coal from our road which was covered with some kind of coal waste. Trees were cut down everywhere. Our house was the first on our lane. Where it started off the main road a huge tree stood in the middle of it. That winter the Germans put dynamite under the tree and the blast broke most of our windows. Our baby sister was in her bassinet in front of one of the windows. Her bassinet was full of glass, but miraculously she wasn't hurt.

That same time our goat was stolen. In the end we got her back, half cooked, but there went our milk supply. Luckily Mom's brothers arranged with a dairy farmer nearby that they would supply him with feed for his cows if we could get milk every day. Each day one of us went on that halfhour walk to get the milk. One day I was stopped by soldiers. They took the milk from me. But when I cried that it was for my baby sister they gave it back.

Another day Dad and a neighbour went to the slaughterhouse, each with a pig to be killed. The neighbour's pig was a legal one; ours' was illegal. We were allowed to raise one pig if we also raised one for the "whermacht." But when the time for killing came it seemed terrible to hand over that nice pig. So Dad had gotten hold of a small dead pig which had died of natural causes, and went to the Germans with it. The next day he had gone with our neighbour to have the "german" pig butchered for our own use.

That day a couple of soldiers came to our house asking where Dad was. As usual Mom told them that she didn't know. Finally she admitted he had gone somewhere with our neighbour. They went to his house and his wife told them her husband was at the slaughterhouse. The soldiers then returned and they asked Mom if Dad was at the slaughterhouse.

In the meantime Mom had sent our maid Madge on her bicycle to warn Dad they were after him. Madge was new and didn't know the town, so Mom sent me too. I was at home as we had no school for the lack of fuel to heat it. I still remember that walk.

I wore my navy blue coat which had no pockets and I had forgotten my mitts. I was cold and wet snow was falling. I tried to run as fast as I could, thinking all the time that I must get to Daddy to save him.

After runing for half an hour I met Madge coming back. She had spoken to Daddy and he had left to hide right away. I was so happy I cried tears of relief as I rode home on the back carrier of the bicycle with Madge shielding me from the wind. We were lucky the soldiers had gone through the whole house looking for Dad in every closet and under every bed. It had given us the time to warn Daddy.

Sometime in January one of my aunts got sick. My mother took on the extra load of looking after another baby girl who was born just before Gerda. As there was not enough milk for two babies she had been given some rice by my aunt which she had been hoarding. Rice was something we hadn't been able to eat for a long time. We were curious as we watched Mom boil it in water. She then strained it and the water which had some nutrition in it was given to the babies.

I remember watching that nice white rice — it looked so good. We asked Mom if we could have some. But no, it wasn't for us. At noon several of my cousins came to eat it. After all it was their rice, Mother explained.

Then Mom heard that some stores were selling oatmeal without a ration coupon. Len and I were sent out right away. We were to try every store in town. Though neither of us was fond of oatmeal we were very eager to try. We had just about forgotten about likes and dislikes.

Each of us started at a different end of town. Outside every store was a big lineup. After finally getting inside I was told it was all sold out. In every store it was the same story. The whole town had come out to buy. I had one more store to try. When I finally could see inside I saw my brother at the front of the lineup and I noticed he got a small package. When he walked past me we ignored each other completely as several signs said, "Only one package per family." When I came to the counter I got a small pack also. I was so happy I raced home.

One morning Dad was in the house for his imitation coffee. Things had been rather quiet that week and he wanted to see his family. Several of us were sitting around the kitchen table. It had a heavy tablecloth on it which hung almost to the floor. The side of our house was built right on the edge of the road, and a window looked out on it. Just then we got the scare of our lives. A troop German soldiers came by, almost looking in our window. The same second Dad had slid under the table shielded by the large tablecloth. We all held our breath. And yes the soldiers who were on horseback entered our path to the front door. With a lot of noise they pulled our old fashioned doorbell.

Mom went to the door. There were soldiers everywhere. The horses were tramping in Mom's treasured garden where she grew flowers in the summer.

The first thing she did was accuse them for letting the horses in her garden. "Well" the leader said, "The horses are thirsty. Do you have water?" and he pointed to the copper tap beside the door. She went to get some pails and filled them with water. It took a long time for the horses to drink — there were about twenty of them. But finally they were finished and the soldiers left after saying polite thank-you's.

All this time Dad had been under the table. If he had not gone under it they could easily have seen him through the window beside the front door. We didn't like to think what might have happened then.

It was getting closer to spring and with it our hopes grew that it wouldn't be long now until the war would end. But the rations grew smaller and smaller all the time. Dad had one small bag of wheat left which he had grown the summer before. He hadn't grown much as we had mostly greenhouses on the two acres which were ours. He gave the bag to a baker and told him to mix it with one third of spinach seed. But the baker deceived us and must have mixed it with two thirds of spinach seed. When we ate the bread which had a dark green color we all got diarrhea and had to stop eating it.

Close to the end of the war Mom got an extra amount of milk and used it to cook her last oatmeal. When it was ready we found the milk had gone bad. We couldn't eat it.

Some mornings our farmhand would sit in our kitchen to eat his one slice of bread. He was a very big fellow and his legs were swollen from the hunger. That morning he saw the pan with porridge on the counter. We explained that it had gone bad and we couldn't eat it. He wouldn't believe us at first.

"You are not not going to eat it? May I have it?"

Mom said of course he could have it. But it was not eatable, she said.

"You people are not hungry enough" Nico said. He started eating it right away out of the pan. After a while he said he was full, but would Mom please save the rest for him to eat later. And he did too. It took him two days to finish it.

By that time we had only three things left. Some potatoes, dried broad beans, and some fat from the pig. Three times a day we ate potatoes cooked in their skins and mashed with the beans and the fat. It was wholesome food. The beans had a lot of protein in them. It was only Dad who had become quite thin as he saved most of the food for us children.

Most people by that time were eating tulip bulbs and sugar beets which were normally used for cattle.

(Mom had tried to make sugar from sugar beets. It had taken her two days, but finally she had a cup of juice which was very sweet. She left it on the kitchen counter and went to do something else. In that time Len had come in and drank the juice. Mom felt terrible — it had taken her all that time to make it.)

Every day we kept hoping, but we only heard of other parts being freed. We were in what the Germans called "Fortress Holland." And they wouldn't give it up.

Then came the day I shall never forget. We were playing outside and heard the roar of airplaines. They were flying very low and we quickly ran into the house for cover. But Mom told us we didn't have to be afraid; those planes belonged to our friends. They were flying low because they were dropping food. We then ran outside and waved at the planes.

That afternoon we were playing in the sand in front of our smallest greenhouse. We saw Mom come — she was carrying something on a tray. We couldn't believe our eyes. Bread whiter than we had ever seen. And on it real butter. And on top of that real sugar. We didn't know anything so delicious existed. Quietly Mom handed each of us a slice. We sat down on the ground eating it. The bread came from Sweden, we were told, and in the house there was more of it. For supper we could have several slices each.

It was just too wonderful! It was more than a piece of bread or something delicious. It gave me back something I thought I had lost — childlike wonder. And also amazement that God does answer prayer. For years we had been praying for the war to end. But deep inside me I had doubted that it would ever happen.

Five years is a long time for a child. After that piece of bread I believed that the war would end. It only took a couple more weeks. But the food which was dropped saved many lives.

On the evening of May the fifth we awoke late at night and heard singing. Quickly we went to the front bedroom and looked out of the window. Below us was a group of neighbours and friends singing "Het Wilhelmus", our national anthem. It marked the end of the war.

All the flags came out of hiding and our orange scarves and belts. People were celebrating everywhere. Our liberators entered the town in jeeps and tanks. All were Canadians. We could not understand each other's language. But the language of joy is universal.

We were not afraid of these soldiers. They played with us and gave us inumerable chocolate bars. Some children were covered with sores. One soldier cleaned and treated them.

It was a time I shall never forget.

I herewith pay tribute to all soldiers who risked their lives in freeing our nation and others so that children could again grow up in freedom and peace, to those who support them with their love and prayers, and especially to those who gave their lives.

### VLIEGERS DIE ONS VOEDSEL BRACHTEN

Mei 1945

*Zoals 't fijn lief kind in zomerzonneschijn*
*Z'n tijd verspeelt, en dikwijls lacht en schreidt,*
*Maar zelf niet weet waarom — misschien 'n kleinigheid*
*Zal d'oorzaak van dit lachen en dat huilen zijn —.*

*Zo heb ik zelf gelachen en geschreid:*
*'t was vreugde-in-pijn,*
*Toen op Meimorgen zwermen vliegers in*
*zonsvrolijkheid*
*Als blanke duiven blonken — want er was geen*
*strijdt —,*
*Maar wat zij brachten zou de balsem voor de wonden*
*zijn!*

*Wij wuifden met wat wit was, en ons hart*
*Werd fel bewogen: vliegers brachten vlees en brood!*
*Ik vond hun gaven vreugde,*
*ik vond hun gaven smart . . .*
*In 't schouwspel zag ik mannen sidderen,*
*klein en groot . . .*

*O Heer, ik weet geen woorden meer! Stort dank,*
*slechts dank*
*In dit mijn haastig leeggewrongen hart!*

*H. Visser*

*Zeist (Holland), Mei 1945*
*Red Deer (Alberta), 1970*

*GUEST EDITORIAL*

## The Young: A Quiet Struggle

*Young Canadians across the nation show little concern over the apparent lack of communication between today's youth and their parents — a generation gap.*

*Where this friction, or non-friction, exists the young come up with quaint little phrases such as "they (parents) don't dig our lingo" — parents don't understand.*

*Youth councillors and psychiatrists encourage the younger set to build a bridge over the troubled waters in an attempt to draw them nearer to elderly wisdom.*

*But such a generation gap offers its fringe benefits as well. It enables, even forces the young to grow up, to thumb their noses at the past and put a new imprint of their own upon time.*

*The extent of this invisible gap is debatable but the fact that a gap between the generations is both normal and needed can hardly be denied. It keeps the generations from trying to sit on each other's laps.*

*Where there is no lack of communication, as it were, the young become the prisoners of the old and the progress of the world is anchored to the fear of change.*

*Ancestor worship may have given way to youth worship, and that has a penalty and danger. Neither the young nor the old deserves the status of idols.*

*While anyone over 40 may be annoyed by the disrespect of the young, he has reason to be glad. It has a definite advantage for the middle-aged: It provides them with a protective shield.*

*They can escape from the drabby world of long hair and kaleidoscopic clothing, symbolic of modern youth.*

*In the morning he awakes cheered by the knowledge that it isn't his duty to start a new crusade by nightfall.*

*He would get to read the sports pages of the newspaper first, because the children are more interested in checking for the latest escapades of Peanuts or Ann Landers' unbelievable marriage problems.*

*The generation gap is not an invention of the 1970's just as fashion is not a creation of new ideas. Both are essentially a re-creation of old habits which are moulded by current social environment.*

*The teens of the 1940's were as concerned about their use of the family bicycle or car as today's youth are about the use of mild drugs o rnon-violent demonstrations for peace in Viet Nam.*

*Let the young people sound off about the world situation or their personal problems. They gain independence.*

*But parents should not be unapproachable. Indeed, a lack of interest leads to eventual disrespect.*

*Keith Knight*


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# Canada heeft een etnisch archief nodig

door Dr. J. M. Kirschbaum

Voorzitter van de Canada Ethnic Press Federation.

(Canadian Scene) — Het is moeilijk U een klaslokaal voor te stellen — en het is beslist ondenkbaar in de grotere steden — waar de kinderen niet uit allerlei verschillende landen afkomstig zijn. En toch wordt hen slechts geleerd over een klein aantal van die landen, terwijl er over vele landen vrijwel met geen woord gerept wordt in de klas. En ook zijn onze jonge mensen zich niet bewust van de culturele achtergronden van hun klasgenoten en wordt er niets gedaan om hen aan te moedigen zich hierin te verdiepen. En wat nog erger is — zij kunnen zich geen voorstelling maken van de belangrijkheid van al die etnische groepen voor onze nationale ontwikkeling.

Een groot aantal etnische groepen heeft hand in hand samengewerkt om deze natie te bouwen — de ontwikkeling van het Westen van Canada, de ontwikkeling van de mijnindustrie, de pulp- en papierindustrie, de snelle ontwikkeling van de secundaire industrie in deze eeuw, dit alles zou niet mogelijk geweest zijn zonder de hulp van miljoenen immigranten en hun kinderen, voornamelijk van het Europese vasteland. Het is vreemd dat onze Engelse en Franse schrijvers dit punt van een samengaan van zo veel culturen niet aanroeren in hun boeken.

Toen Sir Wilfred Laurier Eerste Minister van Canada was vergeleek hij Canada met een glorieuze cathedraal waar "het marmer altijd marmer zal blijven, het graniet altijd graniet, en de eik altijd een eik zal blijven". In de tussentijd hebben we gesproken over "de Canadese mozaiek", en het lijkt er op dat dit de meest logische gedachte is die ons moet beheersen als we aan de toekomst denken. Er is in onze literatuur echter weinig wat er op wijst dat deze mooie woorden meer zijn dan alleen een holle frase.

Gedurende de 101 jaar in het bestaan van Canada als Confederatie hebben meer dan negen en een half miljoen immigranten zich hier gevestigd. Toen de Centennial Commission het voorstel van de ondergetekende aannam om de mogelijkheid te bestuderen om gedurende het Centennial Jaar een reeks boeken uit te geven over de geschiedenis van de verschillende etnische groepen in Canada, konden de schrijvers die met de voorbereiding van dit project belast waren niets vinden in de archieven waarop zij hun boeken zouden kunnen baseren. De National Archives hebben — of konden — geen kranten, almanakken, boeken over nederzettingen, en aantekeningen over bijdragen van alle immigranten bewaren. Gedurende een lange periode bestond in Canada de natuurlijke wens om Canada Brits te houden en immigranten uit de vroegere tijd (tot 1950) bestonden voornamelijk uit boeren, mijnwerkers en fabrieksarbeiders en er bestond toen inderdaad weinig reden hierover veel te schrijven en te bewaren in de nationale archieven. Sinds die tijd hebben de etnische groepen zich echter ontwikkeld in belangrijke gemeenschappen met grote culturele waarden. Dit bleek vooral gedurende het Centennial Jaar en hierover is veel vastgelegd in boeken die door de Centennial Commission zijn uitgegeven, door de Canada Ethnic Press Federation en door schrijver-leden van de Canadian Ethnic Press Association of Canada.

Al deze schrijvers hebben het materiaal voor hun boeken met de grootst mogelijke moeite vergaard. De etnische groepen konden zelf ook weinig bijdragen, omdat ook zij vrijwel geen archief materiaal bezitten. Vaak bleek dat de beste bron voor hen was wat door individuele personen in de loop der jaren was bewaard — kranten, tijdschriften, boeken, notulen van vergaderingen, enz. Deze gegevens werden meestal als het ware "per ongeluk" bewaard, zonder enige bepalde bedoeling dus, of omdat de bepaalde persoon er zelf bij betrokken was. Er was een grote hoeveelheid moeilijk werk verbonden aan elk boek dat over etnische groepen is verschenen.

Uit de tot nu toe verschenen boeken blijkt overduidelijk dat er een heleboel is wat waard is bewaard te blijven. Als de National Archives dan ook inderdaad "nationaal" moeten zijn, dan moeten haar activiteiten worden uitgebreid en gegevens bevatten over het verleden en heden van de etnische groepen die bijna een derde deel van de bevolking omvatten. Of een afdeling van der Archives zich moet belasten met dit project of dat er een speciale afdeling "Ethnic Archives" moet komen is een zaak die eerst nader bekeken zou moeten worden. Eén ding staat echter vast we moeten ingrijpen voor het te laat is. Een hoop waardevolle gegevens zouden verloren gaan met het uitsterven van de oudere generatie of van originele immigranten. Wanneer men de geschiedenis van Canada beschrijft kan men onmogelijk de rol van de etnische groepen gedurende de afgelopen honderd jaar over het hoofd zien, en zonder goede bronnen in de archieven is dat een vrijwel ondoenlijke taak.

Er is nog een andere reden waarom dit project zo urgent is. Enkele jaren geleden zijn de Amerikaanse universiteiten begonnen met het samenstellen van etnische archieven. Toegewijde werkers hebben veel succes gehad met het verzamelen van gegevens, niet alleen in hun eigen land maar ook in Canada en daardoor zijn ons al een groot aantal interessante voorwerpen ontgaan.

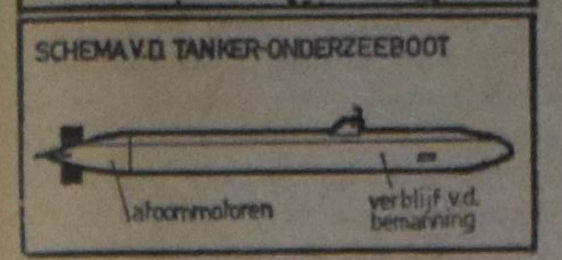
Het is belangrijk op te merken dat het Amerikaanse Congres bezig is met de behandeling van een Wetsontwerp voor de oprichting van centra voor etnische studies. Dit Wetsvoorstel — als het aangenomen zou worden — geeft de United States Commissioner of Education de bevoegdheid om geld beschikbaar te stellen aan openbare en particuliere onderwijsinstellingen en organisaties voor de oprichting van een aantal z.g. "Ethnic Heritage Studies Centers". Ieder centrum wordt geacht zich te bepalen tot de studie van een bepaalde cultuur of een groep bij elkaar behorende culturen. Ieder centrum zou een eigen research bureau hebben en gebruik maken van de speciale kennis van etnische groepen en zou schoolmateriaal samenstellen over de geschiedenis er de cultuur van de groep die door dat bepaalde centrum wordt bestudeerd, terwijl men tevens aandacht zou besteden aan de rol die de groep heeft gespeeld in de groei en ontwikkeling van het land. De centra zouden ook fungeren als verzendpost van dit materiaal naar scholen over het gehele land, terwijl men ook cursussen zou hebben voor de onderwijzers om hen te helpen een goed gebruik van het materiaal te maken.

Toen het Voorstel werd ingediend zei de heer C. Pucinski dat Amerika een multi-etnische gemeenschap is, dat een groot aantal etnische groepen en in het bijzonder de jongeren onder hen een gevoel van culturele minderwaardigheid hebben en dat een beter begrip van elkander's achtergrond zou leiden tot een harmonieuzer, vaderlandslievende bevolking zou leiden.

Het bekende beeld van Amerika als een "smeltkroes" blijkt een dwaalbegrip te zijn. Wij kunnen een hoop opsteken van de ervaringen van onze buren en beginnen met onmiddellijk onze eigen archieven op orde te brengen.

## 170.000 ton olie onder het ijs van de Noordpool

Na de opzienbarende reis van de grote olietanker door het ijs van de Noordpool, vanuit Alaska, heerst er grote activiteit rond technische projekten die zich bezig houden met transportproblemen. Het Amerikaanse concern General Dynamics heeft nu voorstellen gedaan aan o.a. Standard Oil, Mobil Oil en Phillips Petroleum voor de levering van zest tanker-onderzeeboten. Deze onderzeeboten kunnen aan laadvermogen 170.000 ton olie bevatten. De tanker-onderzeeboten zouden atoommotoren krijgen en de olie van de velden in Alaska onder het ijs van de Noordpool door naar de Ver. Staten transporteren. Met een snelheid van ruim 30 km per uur. De onderzeeboten worden 270 meter lang. De kosten van de tanker-onderzeeboten worden door General Dynamics niet bekend gemaakt maar zonder twijfel zijn deze kosten enorm hoog en moet het aanbod van het concern gezien worden als een opzet om te komen tot het in beweging zetten van een kostendalende ontwikkeling inzake de bouw van tanker-onderzeeboten.




### "The Burden of Loneliness"

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# WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 35

Zo rijdt Andries Blomhuis dan in een auto. Met de eerste keer slaagde Andries voor het rijexamen. Wie had het ook anders verwacht van die secure Andries. Direct is ook Blomhuis begonnen met lesnemen, want geloof maar niet, dat Sikke Blomhuis zich lang zal laten rijden door één van zijn jongens. Hij wil een zelfstandig man blijven en baas over zijn eigen auto.

Er is wel iets waar geweest van wat Blomhuis eens tegen zijn vrouw opmerkte, dat Andries na dat avontuur met Sjoeke Trapper niet de oude weer was. Andries is in alles secuur, dus ook in de liefde. Er zijn genoeg jongens die, als een meisje ze in de steek laat, een week of wat later alweer een ander meisje hebben. Andries is anders . . . Hij neemt die dingen ernstig. Hij kan nog eigenlijk niet vergeten, dat hij bij Trapper in huis zat, de schemerlamp aan en Sjoeke dicht bij hem. Hij zoende haar en zij hem . . . Hij fluisterde haar lieve woordjes toe . . . en toen was het opeens uit . . . Het had moeilijk anders kunnen lopen. Hij paste niet bij een meisje dat niets van zijn geloof wilde weten. Zij had dat nog beter begrepen dan hij. Maar vergeten is hij haar na twee jaar nog niet . . . Dat zal er toch wel eens van moeten komen. Maar er is altijd nog een stille hoop in zijn hart, dat dat meisje toch eens, hoe dan ook, door het geloof zal worden gegrepen. Hij heeft daar zo vaak om gebeden.

Hij is met zijn auto naar Leeuwarden gereden. Met nog een paar vrienden. De meeting van de jeugdbeweging in drie kerken in de stad wil hij niet missen. Elk jaar november is hij er present.

De redevoeringen van de sprekers hoort hij met aandacht aan. 's Avonds is er film of gymnastiek. Andries en zijn vrienden kiezen de film. Het is een film over Napoleon. Heden mensen, wat een sjakoo's, paarden, kanonnen, eindeloze sneeuwvelden en natuurlijk de keizer, met de hand vóór in de jas gestoken . . . Napoleon! Na zoveel jaren schijnbaar nog actueel.

Als ze buiten nog even staan te praten, slaat iemand Andries stevig op de schouder. "Ha, die Andries . . . !"

Andries kijkt om . . . Hé, dat is Jorrit, die een paar jaar geleden nog bij hen in het dorp woonde.

Jorrit is chauffeur op een bus, van de NOF, de Noordoost Friese.

Hij neemt Andries zo maar even apart.

"Zeg, Andries, heb jij vroeger niet een poosje met Sjoeke Trapper gegaan?"

"Ja, wat zou dat?"

"Helemaal niets zou dat . . . maar die lui waren toen niet van de kerk, is 't wel?"

"Nee," zegt Andries, "helemaal niet."

"Dat meende ik ook al. En nu ben ik twee keer in Bergum in de kerk geweest, waar een zuster van mij woont. En beide keren was die Sjoeke er ook. Ik weet natuurlijk niet, of jullie het ooit over de kerk hebben gehad. Maar het kon zo zijn, hè? En dat wilde ik je dan even zeggen. Ze was twee keer in de kerk. Hoe en wat is mij niet bekend. Maar ik wilde het je toch even zeggen. Nou, tabééé . . ."

En met grote stappen loopt Jorrit weg. Andries is er helemaal door geschokt.

Zou Sjoeke nu naar de kerk gaan? Maar waarom heeft ze dat nooit aan hem geschreven? Och nee, dat kon ze moeilijk doen. Hij kon immers al lang een ander meisje hebben.

Op de terugreis zit hij daar nog over te broeden. Misschien wacht ze wel, tot ze hem nog eens hier of daar treft. Maar Bergum is de wereld niet uit. Tenminste niet, nu hij een auto heeft. Het zal nog een toer worden om uit te vinden waar ze daar uithangt. Gezinsverzorger was ze er voor twee jaar. Misschien is zij in die regionen opgeklommen tot leidster of weet hij veel hoe ze dat noemen. In elk geval: zondagavond rijdt hij naar Bergum.

De mededeling van Andries, dat hij die avond met de auto erop uit gaat wordt in huize Blomhuis met begrip ontvangen. De meeste jongens gaan zondagsavonds naar hun meisje. En het is een goed ding, dat Andries daar misschien ook eens weer achteraan gaat.

Zo rijdt Andries door de donkere novemberavond. Eerst naar Gorredijk. Dan de straatweg door de bossen naar Beesterzwaag. Nou, die weg is ook opgeknapt, hoor. Asfalt, man, geruisloos zweef je erover. Dwars door Drachten heen. Hè, het regent ook al weer . . . pijpestelen schimmen door de lantarenlichten. Door Opeinde, Nijega en nu gaat het dan op Bergum aan.

Hoe moet hij in de wereld dat meisje vinden? Je kunt moeilijk op straat gaan staan wachten, of ze misschien voorbij komt. Wie weet, is ze vandaag wel in Noordwolde bij haar ouders. Maar Andries is niet zo gauw van zijn stuk. Als hij Bergum binnenrijdt, zet hij de auto op een pleintje, trekt zijn overjas aan en beent het dorp in. De eerste de beste man, die hij tegenkomt, houdt hij direct staande . . .

"Godenavond, meneer. Kunt u mij ook zeggen waar hier het gebouw van het Groene Kruis ergens staat?"

"Jazeker, dan loopt u deze straat uit. Eerste straat links, het tweede gebouw aan uw rechterhand."

"Mooi, dank u wel, meneer. De wijkzuster woont zeker in dat gebouw?"

"Ja, dat heeft u goed. Ja, die woont daar, hoor."

Andries belt aan bij het Groenekruisgebouw; boven brandt licht. Er komt een jonge vrouw aan de deur. Zeker de wijkverpleegster. Nou le proef op de som . . .

"Goedenavond, zuster, zou u mij ook kunnen zeggen, waar mejuffrouw Trapper woont? Ze moet iets zijn bij de gezinsverzorging."

"Ja, dat kan ik zeker. Maar ik weet niet of u haar thuis zult treffen. Ze is ook wel eens naar haar ouders. Bent u familie?"

"Ja, enigszins," zegt Andries, "niet van de naaste familie, maar ik ken haar heel goed."

"Ze woont in de Jan Steenstraat, nummer 12. Ze heeft daar een kamer."

Andries licht even de hoed. "Bedankt, zuster," zegt hij.

En nu naar de Jan Steen . . . Na enig vragen is hij er zo. Hij drukt al op de bel en wacht nu toch wel in spaning wat dit op zal leveren.

De deur gaat open en Sjoeke staat voor hem.

"Goedenavond," zegt hij, "daar had je mij . . ."

"Hé, Andries, hoe kom jij hier zo verdwaald?"

"Dat zou ik je wel kunnen vertellen, hè?"

Ze lacht even. "Ja, kom maar binnen."

Andries komt in een gezellige kamer. Op de schoorsteen staat het portret van Kornelis Trapper met zijn vrouw.

"Wil je thee?" vraagt ze.

"Graag." Hij kijkt haar eens aan. Ze is veranderd. Meer zelfbewust. Ze is ook wat dikker geworden.

"Wist je, dat ik hier woonde?"

"Dat je in Bergum woonde, ja . . . en waar? Nou, dat heb ik wel uitgevonden."

De ontvangst is niet dat wat hij er van verwacht heeft. Nou ja, wel thee en wel hartelijk, maar niet: Blij je weer eens te zien.

(Wordt vervolgd)

# HET KAN NIET MISSEN

*"Het is opvallend zoveel bewijs er voorhanden is, dat de Heilige Geest momenteel zeer krachtig werkt. U moet eens zien hoeveel jongeren als het ware aangestoken worden door een heilig vuur en met enthousiasme zich aan de Heiland overgeven."*

*Ongeveer in deze bewoordingen uitte iemand zich, die deelneemt aan de voorbereidingen voor de vergaderingen waar Nicky Cruz spreekt, de bekende vroegere Mau-Mau leider in de slums van New York, maar die mede door het werk van Rev. Wilkerson tot geloof in Christus is gekomen.*

*Toen onze bezoeker zo geestdriftig zat te vertellen, moesten wij even aan de zendingsdokter denken uit Nigeria, waarover wij verleden week schreven. Dat was die dokter, die met grote stelligheid beweerde, dat het op het zendingsterrein te merken is, als er door de kerk in het vaderland wordt gebeden, zo goed als het gemerkt wordt wanneer er niet wordt gebeden.*

*Nadat onze bezoeker vertrokken was, kregen wij het nummer van "The Banner" van 10 april j.l. in handen. Toen wij de bespreking lazen over het zo juist uitgekomen jaarboek van de Christian Reformed Church, beleefde wij als het ware een tegenhanger van hetgeen onze bezoeker van enkele momenten geleden had verteld. In deze bespreking lazen wij, dat de Christian Reformed Church nu reeds een aantal jaren meer mensen verliest aan andere denominaties, dan dat zij leden wint. Misschien is dat in andere kerken ook wel zo, maar daar hebben wij geen cijfers van. Wij beperken ons dus nu tot de Christian Reformed Church. Van 1963 tot 1969 is dat cijfer per jaar zo tussen de 600 en 900 leden geweest. Maar in 1970 (dat wil zeggen het jaarboek 1970, hetgeen natuurlijk betrekking heeft op het jaar 1969) is dit aantal plotseling opgelopen tot 1422. Er kwamen 1710 nieuwe leden bij, maar de Christian Reformed Church moest er 3132 loslaten, hetgeen dus een netto verlies van 1422 lelen betekent.*

*Het klonk nog na in onze gedachten wat onze bezoeker van enkele momenten geleden gezegd had: "het is opvallend zoveel bewijs er voorhanden is, dat de Heilige Geest momenteel zeer krachtig werkt." Bewijs? En kijk deze cijfers dan eens. Gaat de Heilige Geest de Christian Reformed Church voorbij? En gaat Hij de andere kerken van gereformeerde belijdenis voorbij?*

*Er wordt tegenwoordig nogal eens gezegd, dat de kerk ziek is, en dat de kerk aan een reformatie toe is. Dat zal wel met de beste bedoelingen gezegd worden. Alleen lijkt het ons wat negatief. Als ik longontsteking heb en de dokter komt me alleen vertellen, dat ik longontsteking heb zonder dat hij me medicijnen voor die longontsteking geeft, wat helpt het me dan?*

*Het is niet helemaal zonder gevaar over de kerk te klagen of te constateren, dat de kerk ziek is. Als wij dat doen, dan nemen wij gauw afstand. Dan geven wij een beschouwing over de kerk weg, maar wij blijven zelf buiten schot. Zó kan ik echter nooit over de kerk spreken. Als ik over de kerk spreek, spreek ik over mezelf. De kerk, dat zijn wij, de gelovigen. Moeten wij dan een reformatie ondergaan?*

*Er zijn mensen, die zeggen, dat wij het Nederlandse voorbeeld moeten volgen. Meer eucumene. Meer mede-zeggenschap. Meer medemenselijkheid. Zonder pragmatisch te willen zijn, trekt Nederland in dit opzicht toch niet zo erg aan. Er zijn momenteel in Nederland drie millioen mensen onkerkelijk (volgens een regerings informatie). Onder die drie millioen zijn er 100.000 die vroeger gereformeerd geweest zijn.*

*De man, die bij ons op bezoek kwam en die het had over de machtige werking van de Heilige Geest, heeft misschien niet zoveel op met dogma's, met kerkrecht of met filosofie. En daarom zullen wij waarschijnlijk wel sterk met hem verschillen in onze opvatting over verschillende dingen. Maar die man heeft God aan het werk gezien, en dat maakte hem verrukt. En die dokter uit Nigeria kan zijn aandacht niet geven aan theologie en filosofie, maar aan zijn patienten. Maar hij "leeft" op het gebed van zijn zendende kerk.*

*Laat niemand dit nu verkeerd uitleggen. Wij zeggen geen kwaad woord van de dogmatiek, of van de filosofie, of van het kerkrecht. Die zijn uitermate belangrijk en die hebben hun plaats. Maar als deze en dergelijke dingen voor ons een shibboleth worden, dan plegen wij er onwetend en onbedoelend afgoderij mee. En afgoderij is iets stellen in de plaats van de enige God, wat dit "iets" dan ook maar zijn mag.*

*Het is die enige God om uw en mijn hart te doen. En als wij de Here onze credentials van de kerk willen tonen of onze lidmaatschapkaart van een christelijke vereniging of organisatie, dan legt de Here die eerst naast Zich neer en dan zegt Hij: "Maar gij, wie zegt gij dat IK ben?"*

*Waar dan de eerste genezing van de kerk ligt? Misschien wel in het BELEVEN van wat wij vaak zingen:*

*'O Lord, my God, most earnestly, my HEART would seek Thy face."*

*Of:*

*"The lovingkindness of my God is MORE than life to me."*

*Als wij dat gaan beleven, dan worden wij getuigen van het krachtige werk van de Heilige Geest. Dat kan niet missen.* *D.F.*

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### (Mrs.) DOMINEE VAN EGMOND RECEIVES MANY INVITATIONS TO PREACH

(Grand Rapids, Michigan) The Rev. E. G. van Egmond, first woman pastor to be ordained in the Reformed Churches in the Netherlands, is affiliated with the Evangelism Centre in Baarn and works in the department of counsel and information. In an interview, she stated that the initial resistance people show to her because she is a woman pastor soon recedes when they hear that she brings the Gospel. She has received more invitations to conduct worship services than she is able to accept. "The Bible knows no special offices. It assumes that there is in principle but one office, that of the believer." (RES)

### DUTCH CHURCHES NOTE LOSS OF MEMBERS

(Grand Rapids, Michigan) Radio Nederland Wereldomroep reported that the Evangelism Centre of the Reformed Churches in The Netherlands will make a study of the problem of apostasy in these churches. According to a report of the Central Bureau of Statistics (a government agency) there are more than 3 million unchurched people in the Netherlands. This figure includes at least 100,000 former 'Gereformeerden.' Since 1964 at least 700 members left the Reformed Churches per year. The board of the Evangelism Centre is concerned about this phenomenon and wants to conduct a survey and devise positive conclusions and recommendations.

(RES)


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# Curbing Dutch Matchmakers

by BERT AARTSEN

It would be no exaggeration to say that match-making has been a world-wide practice ever since single people felt the urge to avail themselves of the institution of marriage. Sure there were and are other ways for a man to find a bride and for a spinster to attract the attention of the man she wants. But a glance through the classified advertisements columns of Dutch dailies might easily upset the reader's notions as to the importance of match-making in arranging marriages. For there are so many ads asking and offering partners in marriage that it might look as if that were the only way Dutchmen went about finding partners in wedlock. And it would not be such a bad way if these ads were all placed by persons who are really looking for a partner for themselves, but the curious thing is that by far the majority of all marriage ads in the papers and other periodicals are inserted by agencies calling themselves marriage brokers. And that's where all the trouble starts. A recent survey by a government commission has brought to light a whole series of practices which to say the least are abominable. For a start the commission had invited forty people running such agencies for a talk. The addresses had been taken from their own ads in the daily newspapers. Half of them did not turn up either because they categorically refused to have anything to do with the commission or because they simply did not reply to the invitation.

At this stage let us introduce some of the characters in charge of such agencies. A certain Miss Korsten runs the ZODIAK agency from a Rotterdam address, the location of a room-letting business, most likely run by Miss Korsten herself. In the Hague, the same Miss Korsten offers her services as a clairvoyant and natural (or magnetic) healer. Another lady whose ads appear frequently in many papers is a certain Mms. Leoni, apparently the alias for 69-year-old Miss Jansje HELDERS. Apart from her matchmaking business, her activities include the ownership of a beauty-salon, the operation of a number of other ventures, all of them known as mediation agencies, and finally as the owner of something known as the PENN KO OIL COMPANY, a sales office.

The hunting ground for marriage brokers is not restricted to the more populated western parts of Holland. There is the commercially-minded Mme. BARON of Lichtenvoorde, a town in central Holland. Anybody foolish enough to answer one of her ads, receives a circular in which he or she is urged to remit the sum of 35 guilders (10 US Dollars) in exchange for which Mms. Baron will supply two really serious and "carefully" selected names and addresses of prospective marriage partners. If they should not happen to suit, a further two addresses will be supplied, again on payment of the sum of 35 guilders. And, the circular continues, if that does not work, don't give up, try again, for more often than not the right partner is found only after trying a number of addresses. The profession — or should we say — the match-making racket often seems to attract individuals with a chequered career behind them. Take the TELE KONTAKT agency for example. The telephone book intimates that it is run by 20-year-old Mr. Bijlaard whose previous exploits included the job of office clerk, importer of magazines, taking in dry-cleaning and supplier of aerials. From an advertisement which appeared in the daily press in February, it appears that he is now in business as a marriage broker. Johannes Gieseler, who as Jan Gieseler, one-time Holland's amateur cycling champion seems to have picked up some clues as a masseur, a trade he then started practising without any qualification whatsoever, evolved into Jean Gieseler the clairvoyant, who is also operating a marriage bureau.

All these people failed to respond to an invitation by the commission to come in for a talk. But even the ones that came to the hearing failed to inspire any optimism among members of the commission. The essential need for a touch of scientific training failed to be appreciated even by those who had taken the trouble to come to the hearing. Some of the female operators of marriage agencies alleged to have learned a lot from articles in women's weeklies. On the whole they relied on their — allegedly — profound knowledge of human nature, a qualification they considered adequate. In its report, the commission therefore refers to artless amateurism, practised by people who have no idea of what they are doing, and of the disappointments their activities invariably lead to.

The commission also had extensive contacts with non-profit organizations that gave their services when asked. Even then, everything in the garden wasn't exactly lovely. A positive note in the commission's report concerns the work done by agencies, which spring from ideological considerations. Consultations with these institutions have produced a plan to abolish the separate Catholic, Protestant and Humanist agencies and merged them into one large national centre, a plan which has meanwhile been realized.

The commission concludes the report on its findings by suggesting a system of legal recognition which places strong emphasis on the need for marriage brokers to be properly qualified, primarily in order to safeguard the interests and legal position of clients. The commission advocates the establishment of an association of recognized marriage counsellors with a professional code binding on its members. The association would also have to take on the job of arranging refresher courses for existing counsellors and train new ones. Moreover an independent supervisory body would have to be assigned the task of formulating policy and fixing disciplinary measures. That body should at least include jurists, a family doctor or general physician, a sociologist, a psychiatrist and a number of experts in other fields.

(This is exactly how the in Canada operating Christian Marriage Contact Bureau has been composed. - Editor.)

It's hard to say what the practical outcome of the commission's report will entail, but the Dutch government has already signified its agreement to the proposals suggested by the commission and it has let it be known that it fully supports the idea of installing a supervisory council.

It definitely looks as if the unbecoming practices of parasites who have been preying on the loneliness of many a Dutch man and woman, will soon belong to the past.

(Radio Nederland)


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# For city children, a look at another world

by Vera Fidler

(Canadian Scene) — The Ottawa Public School Board operates a school where children, especially those from downtown schools, get their first introduction to the country and to Nature. It is the MacSkimming Natural Science School, established in 1967 on a 200-acre site 17 miles east of the city.

Every day during the school year, 25 or 30 pupils from a city classroom are taken by bus to the outdoor school. There, under the guidance of five full-time science resource teachers or their own teacher, they take part in vegetable planting, nature studies, and looking after the animals and fowl kept at the school, including a flock of Canada Geese established in a sanctuary on the nearby Ottawa River.

What the children see and do is closely related to their regular courses, and before a visit to the school they are briefed on what is planned. If they are working on a tree project, they are taught something about woodlot management, and then at the school they identify different types of trees, measure them and learn how to thin out a woodlot. At the apiary, they don masks and gloves and study the life cycle and habits of the bee. In the Spring, they visit the sugar bush and see how the early settlers made maple syrup by boiling the sap in an iron pot over an open fire, and how it is made today with modern evaporators. The children saw wood for the fires, tap trees, collect the buckets and record data on the yield. As a bonus, they have the thrill of a ride on the horse-drawn sleigh or a taffy pull in the snow.

Studies are made of soil and vegetation and harmless traps are set out in the forest to determine what kind of animals live in the area. At the banding station, captured birds are banded by the children and a record is sent to the bird-banding headquarters for North America in Washington, D.C. In co-operation with the Canadian Wild Life Service, fish caught in the river are tagged and released. Of particular interest are the chickens and pheasants, for they have been hatched in city classrooms. Pupils place the eggs in incubators and weigh and chart them over the three-week hatching period. After hatching, the chicks are taken to the outdoor school where they are tended by the children when they visit.

The school, named for former school superintendent, W. T. MacSkimming, who instigated the idea, was the first to be set up in Ontario under the amended education act permitting school boards with a population of over 10,000 to purchase property outside their jurisdiction. Future plans call for a dormitory where pupils could stay for a few days, a weather station, fish hatchery, dairy laboratory.

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Talking to men for God is a great thing, but talking to God for men is greater still.

E. M. Bounds.


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### Van het Departement van Financien

**VERANDERINGEN IN DE "RETAIL SALES TAX" VOOR RESTAURANTS EN VERZORGERS VAN MAALTIJDEN**

Bij het invoeren van de Omzetbelasting voor de kleinhandel in 1961 koos Ontario de methode waarbij belasting werd betaald over de kosten van een maaltijd. Dit bracht weinig problemen mee zolang het vrijgesteld bedrag $1.50 per maaltijd was en de belasting 5%.

Sinds de belasting werd verhoogd tot 10% en het vrijgestelde bedrag tot $2.50, bleek de noodzaak van aparte kassabons groter, hetgeen problemen voor de klanten meebracht en meer werk voor de bedrijven.

Om dit te voorkomen, introduceerde de Ontario Regering in december 1969 een nieuwe en elastische regeling waarbij alleen maaltijden boven $2.50 belast worden.

Om dit te bereiken dient elke volledige maaltijd afzonderlijk te worden genoteerd op een van de volgende drie manieren:

1) Voor elke maaltijd kan een aparte nota worden uitgeschreven. Belasting is verschuldigd over elke nota boven $2.50.

2) Indien één nota voor verschillende personen wordt uitgeschreven moet per persoon de prijs van de complete maaltijd apart worden vermeld.

3) Indien verschillende onderdelen van een maaltijd apart in een kasregister worden aangeslagen, moet voor elke maaltijd een totaal worden aangeslagen.

Tezelfdertijd heeft de Regering de voorschriften voor Verzorgers vereenvoudigd, waarbij geen belasting behoeft te worden geind over maaltijden die minder kosten dan $2.50, waarvoor geen aparte nota's worden verstrekt. Bijvoorbeeld: de verzorger mag collectieve maaltijden als volgt berekenen: 100 maaltijden à $2.50 is $250.00, geen belasting.

Zodra de prijs per maaltijd boven $2.50 komt is belasting verschuldigd.

Verdere inlichtingen kunnen worden verkregen bij uw "District Retail Sales Tax" kantoor.

The Hon. John Robarts
Prime Minister of Ontario

# RESULTATEN

Onze fundraising campaign loopt goed. Het is prachtig om te zien hoe talloze mensen zich inspannen om de Nederlandse naam hoog te houden. We are committed. Hun enthousiaste reactie verzekert succes.

Laten we even stilstaan by dat korte zinnetje: we are committed. U hebt allemaal wel eens gevlogen, of zelfs meerdere malen. Het vliegtuig staat klaar voor vertrek. We horen hoe de motoren vol gas krijgen. Het toestel begint te rollen, sneller en sneller. We zijn nog steeds op de grond. De piloten controleren de snelheid en op een gegeven punt van de startbaan moeten ze een besluit nemen: gaan we de lucht in of trekken we het gas dicht en gaan we op de remmen staan om te stoppen. Laten we aannemen dat de snelheid voldoende is . . . dan gaat die kist door en op een gegeven moment zal dat toestel de lucht in razen, hoger en hoger en hoger . . . Dat hele vliegtuig, piloten en passagiers, 'are committed'. Ze zitten er aan vast: er moet gevlogen worden, want remmen zou alleen maar eindigen in een ongeluk.

Dat is de toestand waarin wij, alle Nederlanders en voormalige Nederlanders in Canada, ons bevinden. De derde Plenary Meeting van het Committee 1945-70 was het punt waarop de piloten, uw Executive, voor een besluit kwam te staan. Gaan we door of gaan we niet door? Als we niet doorgaan, dan moeten we nu stoppen. Als we wel doorgaan, dan moeten we vliegen, doorvliegen. We are committed. Dat gebeurde in februari. En toen met algemene stemmen werd aangenomen dat wij een enkel geschenk aan Canada gingen aanbieden in de vorm van een concert-orgel voor het National Arts Centre in Ottawa, toen verhief onze vogel zich van de startbaan.

Luisteraars — er is geen weg terug. Dat orgel moet en zal er komen. Dat is het thema van onze fundraising campaign. Wij zijn het 'point of no return' gepasseerd — we vliegen door.

Zijn er resultaten dan? Jazeker. Is er enthousiasme? Er is enorm enthousiasme. Waar zitten we dan over in? Waar we over in zitten is, dat er toch nog hier en daar enkele groepjes worden gevonden, die het allemaal zelf willen doen, los van het grote verband. En er zijn personen bij betrokken die op de vergadering aanwezig waren, waarin met algemene stemmen de eenheid werd gevonden: één cadeau, één inspanning, één gezamenlijk resultaat.

Komaan nu — laten we ook nog vergeten dat er zoiets als provincialisme bestaat. Wat kopen we ervoor? Miserie — een debacle. Dat kunnen we ons niet veroorloven nu heel Canada weet wat de Nederlanders en voormalige Nederlanders van plan zijn. De kranten, de radio, de televisie — ze hebben het allen uitgebracht: die verrassende, magnifieke geste van de Nederlandse community? Zoudt U daar buiten willen staan? Denk eens na: . . . zoudt U daar nu echt buiten willen staan?

Afd. Public Relations.
Ton Diening,

★

# De plannen van Manpower zijn afhankelijk van de ervaringen van de Immigranten

**Uw acclimatisatie in Canada**

(Canadian Scene) — Toen het Department of Manpower and Immigration in januari 1969 begon met een driejarige studie van immigranten, was het duidelijk dat het succes van deze onderneming zou afhangen van de medewerking van ruim 25.000 immigranten die in de loop van deze periode zouden worden uitgenodigd hun medewerking te verlenen.

Het Departement heeft uitstekende medewerking ontvangen van de eerste groep immigranten die aan het onderzoek hebben deelgenomen. In totaal had men 4.088 invulformulieren uitgestuurd aan immigranten gedurende hun eerste zes maanden in Canada. Meer dan 70% heeft de formulieren ingevuld en teruggezonden. Bovendien hebben zij die sinds hun aankomst van plaats van inwoning zijn veranderd, hebben hiervan ook opgave gedaan aan 't Departement met vermelding van hun nieuwe adres.

Het was echter niet alleen het grote aantal formulieren dat zo bemoedigend was, men was ook verrast door de resultaten van het onderzoek. Het bewees dat de meeste immigranten vlug werk hadden gevonden. Meer dan 75% had werk gevonden in de eerste vier weken van hun verblijf in Canada. Slechts een heel klein gedeelte (2.5%) had gedurende het eerste half jaar geen werk kunnen vinden. Onafhankelijke immigranten hadden over het algemeen minder moeite met het vinden van werk dan hen die door familieleden waren overgebracht.

De meeste immigranten waren goed tevreden over hun werk. Slechts ongeveer 25% was in min of meerdere mate ontevreden met hun werk.

De kosten van levensonderhoud in Canada bleken voor een-derde van de immigranten een bron voor ontevredenheid te zijn, terwijl zestig procent hierover geen klachten uitten.

Het was interessant te zien hoe de immigranten hun werk gevonden hadden. In de meeste gevallen bleek de hulp van vrienden en familieleden het snelst tot succes te leiden. Daarna bleek initiatief en doorzetting van de immigrant zelf van het grootste belang te zijn.

Ongeveer de helft van de immigranten had werk gevonden op hun eigen gebied. Vrouwen hadden over het algemeen minder moeite om werk naar hun zin te vinden. Het is begrijpelijk dat zij die het door hen gewenste werk hadden gevonden het beter naar hun zin hadden in Canada dan de anderen.

Het was verrassend te zien dat er een groot verschil was tussen de redenen voor immigratie van mannelijke- en vrouwelijke immigranten. De mannen zeiden voor het merendeel (60 procent) dat zij om economische redenen waren geëmigreerd, terwijl de vrouwen zeiden dat het idee van reizen en avontuur hen het meest tot emigratie had bewogen (40%).

Deze Longitudinal Study of Immigrants duurt nog twee jaar. Het is de uiteindelijke bedoeling van het Departement om ook in de verdere toekomst gebruik te blijven maken van de immigranten die aan het onderzoek hebben meegewerkt. Het Departement moet een uitgebreide kennis bezitten van de acclimatisatie van de immigranten om de beste manieren te vinden om de immigranten te helpen aan hun nieuwe vaderland te wennen en zich aan het Canadese leven aan te passen. In deze studie wordt grote aandacht besteed an de menselijke, sociale en economische factoren, die bepalen in welke mate de immigrant acclimatiseert gedurende de eerste jaren na zijn immigratie.

## DE POOLSE GRENZEN EN GEBIEDSWIJZIGINGEN

## ODER-NEISSE GRENS KOMT WEER IN HET NIEUWS

**25 JAAR GELEDEN ONTSTAAN....**

Vanaf 5 februari staan besprekingen op het programma tussen West-Duitsland en Polen over politieke kwesties. De verwachting is dat de besprekingen hoofdzakelijk zullen gaan over het politiek zo moeilijke punt van de huidige Oder-Neisse grens. Polen wenst erkenning van deze grens door West-Duitsland, een verlangen dat West-Duitsland steeds heeft geweigerd te voldoen. 25 Jaar geleden werd op de konferentie van Potsdam besloten de Oder-Neisse grens als westgrens van Polen vast te stellen, waardoor Polen voormalige Duitse gebieden verwierf, zie kaart. Deze nieuwe grens en de gebiedsverwerving was een schadeloosstelling voor de gebieden die Polen in het oosten aan de Sowjet-Unie had moeten afstaan.

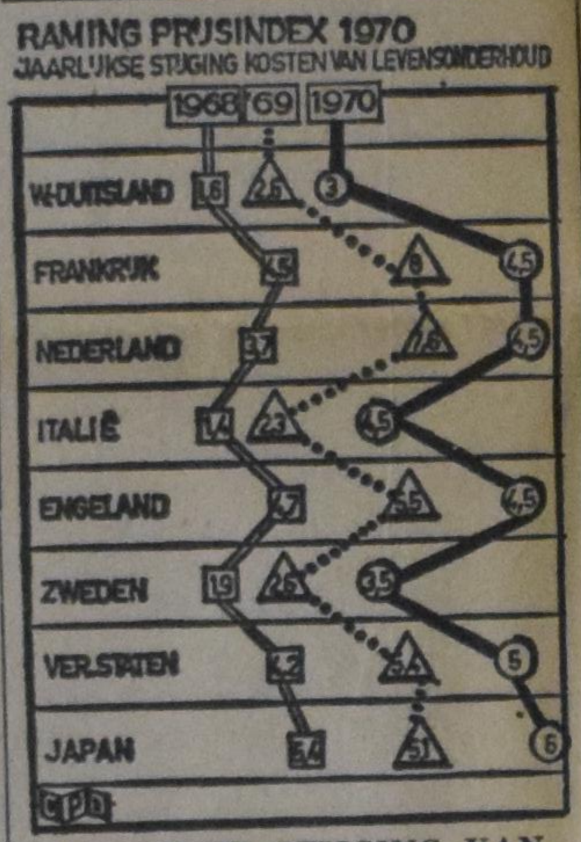
De Oder-Neisse grens is al 25 jaar een internationaal politiek "heet" probleem.

## THE ORGAN FOR OTTAWA

According to information received from the Committee "Thank you Canada", on April 20 a total of 11.35% has been received from all provinces in Canada. There has been a substantial increase since the last report, but there is still 88.65% to come.

Province-wise the percentages were as follows: Alberta 2.7%, British Columbia 3.7%, Manitoba 1.6%, Maritime Provinces 13.2%, Ontario 17.7%, Quebec 7.7%, and Saskatchewan 4.4%.

There are only a few weeks left to make the 100% full.




**GROOTSTE STIJGING VAN DE DUURTE IN JAPAN VERWACHT**

Het Duitse ministerie van Economische Zaken heeft een berekening gemaakt over de stijging der kosten van levensonderhoud in diverse landen en de raming van de stijging in 1970. De grafiek geeft een overzicht van deze berekening. Uitgegaan is van de stelling dat de internationale prijsontwikkeling in 1969 een stijgende trend vertoonde die verregaand de ontwikkeling in 1970 zal bepalen. Van de landen in de grafiek krijgt Japan de hoogste berekening van de prijsindex voor 1970. De stijging van kosten voor levensonderhoud zijn het laagst in W.-Duitsland. De grafiek geeft in de verwachting voor 1970 de minimale stijging weer. De maximale raming voor 1970 komt voor Frankrijk, Nederland, Engeland, Zweden en Japan een half procent hoger uit.


**MEMORIAL EVENING**

**May 4, 1970**

In connection with the 25th Anniversary of Holland's Liberation the Dutch-Canadian Committee 1945-70 (Toronto Chapter) will hold a Memorial Evening on May 4th, 1970 at 8.00 P.M. in the Auditorium of the

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*Everyone is welcome*

Guest-Speakers are:
REV. J. GEUZEBROEK
RABBI CH. NUSSBAUM
FATHER M. F. ROBBERTZ
REV. J. VAN KUIKEN

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**OPERATION DEERLIFT**—Conservationist George Desharnais pulls deer from the flood muck of the Everglades near Andytown, Fla. The plight of the deer was brought to public attention by conservation officials and Lion Country Safari, a West Palm Beach tourist attraction, offered to harbor the animals until waters recede.


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Ft. Frances—CFOB 10:30 a.m. 800
Kingston—CKLC .. 10:05 a.m. 1380
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# Conrad Busken Huet en Ds. Schuurman

In de loop van het jaar 1868 stapten te Batavia drie personen aan wal, bestemd om in Indië een bijzondere rol te spelen, t.w. de litterator Conrad Busken Huet, de jurist mr. L. W. C. Keuchenius, en de predikant ds. Jan Albert Schuurman J.Hzn. De oudgast Keuchenius, lid van het Hooggerechtshof en vice-president van de Raad van Indië, had in 1866 als antirevolutionair Tweede Kamerlid de naar hem genoemde motie ingediend. Daarin diende de Kamer haar afkeuring uit te spreken over Z.Exc. P. Mijer, die als minister van Koloniën zich zelf tot gouverneur-generaal van Indië had benoemd. De motie was aangenomen en het conservatieve kabinet daardoor gevallen, doch uit rancune was hij als raadslid ontslagen. Toen hij in 1868 ook niet meer als Tweed-Kamerlid herkozen werd, was hij in arren moede naar Batavia teruggekeerd. Redacteur van het Nieuw Bataviaasch Handelsblad geworden, had hij dit door zijn ellenlange, principiële artikelen bijna te gronde gericht, zodat hij in 1869 alweer op straat stond. Als advocaat en procureur was hij zijn juristencarrière opnieuw begonnen, hetgeen voor een "Edeleer" een diepe val betekende.

Ook de reis van Huet, de gewezen Waalse predikant, was een noodsprong geweest. Hij had wegens een artikel, waarin de koninklijke familie ter sprake was gekomen, als redactielid van de "Gids" ontslag moeten nemen en was, net als Keuchenius bij de Indische dagbladpers terecht gekomen, n.l. bij de Java-bode, die hij, in tegenstelling tot Keuchenius, door zijn vlotte en vaardige pen tot grote bloei bracht.

De reis naar de tropen van ds. Schuurman was géén noodzaak geweest, doch hij voelde haar als een roeping. Geboren te Utrecht op 11 april 1830, had hij reeds in een drietal Lutherse gemeenten gestaan, t.w. die van Monnikendam, Kampen en 's-Gravenhage. Toen hij daar een tiental jaren, "niet ongezegend" schrijft hij later, had gearbeid zag in 1866 een "Memorie" het licht, voorzien van een voorwoord van mr. Keuchenius. Hierin werd gepleit voor de uitzending naar Indië van "bij uitnemendheid geschikte personen", waardoor men het Christelijk onderwijs in Indië in de ruimste zin des woords wilde behartigen, b.v. op kweekscholen. Dit kwam er op neer, dat men predikanten diende uit te zenden, die "den vollen raad Gods tot behoudenis van zondaren" zouden verkondigen. Het gevolg was, dat ds. van Rhijn te Wassenaar — zijn portret hangt er nog in de consistoriekamer — die Indië door een zendingsreis daarheen in 1846-48 ondernomen, enigszins kende, eerst dr. ds. G. J. Vos Az., de latere biograaf van Groen van Prinsterer polste, en daarna bij ds. Schuurman terecht kwam, "een uitnemend prediker en voortreffelijk Christen" (Vos, Groen van Prinsterer, p. 282).

Volgens Huet zou de toenmalige G. G. Mijer zijn uitzending bewerkt hebben, maar dit lijkt onwaarschijnlijk. Schuurman was zeer bevriend met Keuchenius en tussen deze en de gouverneur-generaal zal wel geen beste verhouding bestaan hebben, zodat de Landvoogd zeker geen vriend van zijn opponent naar Indië zal gehaald hebben. Toch stelde Mijer in zaken van kerk en zending veel belang. Reeds in 1844 was hij lid van het college van bestuur over de Prot. Kerk in N.I. geweest en zeven jaar later zelfs de president daarvan geworden.

Daarentegen wordt een andere conservatieve minister genoemd, van Lijnden tot Sandenburg.

In elk geval kwam ds. Schuurman's benoeming uit de hoek van het z.g. Réveil. De Christen-staatsman Groen van Prinsterer kende en waardeerde ds. Schuurman reeds vóór diens vertrek naar de Oost. Op 22 dec. 1871 schreef hij aan zijn geestverwant Keuchenius: "Aan de prediking en den omgang van **onzen lieven vriend Schuurman** zult gij, dunkt mij, veel genot hebben".

Toen Schuurman na een vrij voorspoedige reis, waarover hij een boekje schreef, in Indië aankwam, behoorden de meeste predikanten aldaar tot de **moderne of vrijzinnige richting**. Dit was niet de schuld van het Kerkbestuur in Indië, evenmin was het opzet van de z.g. Haagse Commissie, die predikanten voor Indië opriep en keurde. Met merkwaardige onpartijdigheid informeerden deze waardige heren nooit naar de "richting" dier predikanten, doch zond iedereen uit, die ze maar redelijk krijgen konden, want de vraag overtrof het aanbod. En nu bestond er destijds meer aanbod van vrijzinnige, dan van orthodoxe zijde. Vele moderne predikanten hadden te klagen over gebrek aan belangstelling bij de hun toevertrouwde kudde, die zich m.o.m. instinctief van haar dwalende herder afkeerde. De orthodoxe leraars daarentegen mochten zich over het algemeen over goed gevulde kerken verheugen, terwijl in die kringen Jan Oost de reputatie had van Sodom en Gomorra. Geen wonder dus, dat de meeste Indische dominees "modern" waren. Maar Huet, zelf oud-predikant, verklaarde er geen **ontmoet** te hebben, die zijn betrekking niet als een **broodwinning** beschouwde. "Tevens is die broodwinning eene sinecure", verklaarde hij, hetgeen weinig goeds betekent voor hun ijver en toewijding. In deze weinig toegewijde kring verscheen nu Schuurman, een héél vreemde eend in de bijt.

"Uitermate rechtzinnig" als hij was, maakte hij het zijn moderne collega's in kerkeraad en op de kansel bijzonder lastig, zodat dezen niet bepaald verrukt over hem waren. Begin 1869 had Huet wel over deze ijveraar gehoord, maar hem nog niet ontmoet. Bij de begrafenis van de broeder van Huet's werkgever Van Dorp verzocht hij daarom aan een hem bekende vrijzinnige predikant, om hem nu eens onder de aanwezigen die merkwaardige ds. Schuurman aan te wijzen. "Wat?" vroeg deze, terwijl het odium theologicum (de haat der theologen) hem uit de ogen fonkelde, "ruik je 'm niet?". Huet rook Schuurman niet, doch hem werd een kleine, bleke man met een zwarte baard aangewezen. Dàt was het zwarte schaap!

In elk geval bewijst deze mededeling uit een brief van Huet aan zijn vriend Potgieter, dat Schuurman's uiterlijk met zijn aankomst in Indië enigszins veranderd was. Op het portret, afgedrukt in Mr. G. Groen van Prinsterer in zijne omgeving, door mr. T. de Vries (blz. 172) is het pittige mannetje nog clean shaven, maar met witte stropdas en geklede jas getooid. Die zullen in de tropenzon ook wel verdwenen zijn.

Huet, ofschoon allesbehalve orthodox, kon toch wel zekere waardering voor deze kleine kemphaan opbrengen, al had hij natuurlijk zijn bezwaren. Zo verwijt hij Schuurman onhandigheid, toen deze bij een bezoek aan het lid van het Kerkbestuur de Bruyn Kops — heette in Batavia geen laan naar hem? — diens donker getinte echtgenote, welke vier moderne talen beheerste, maar overigens de dochter was van een resident en een slavin (die had men vóór 1860 nog), beleefd zijn spijt betuigde, haar niet **in haar eigen taal** te kunnen toespreken. Hij bedoelde het Maleis, waarvan hij als haar nog nauwelijks iets wist. Doch dit soort abuizen zijn sedert de dagen van ds. Valentijn schering en inslag. Een ander maal verweet Huet hem in een grafrede voor een overleden luitenant-kolonel zich aan smakeloosheden te hebben te buiten gegaan. Een Romeins officier, aldus Schuurman, had het eerst de gekruisigde Christus **als God's Zoon erkend** — dat konden de vrijzinnige collega's in hun zak steken — en een **overste** in Philippi (t.w. de cipier aldaar) had het eerst zich met zijn ganse gezin laten dopen. Doch Huet had dit verhaal, dat hij aan Potgieter overbriefde, slechts van horen zeggen.

Doch anderzijds gaf Huet toe, dat ds. Schuurman de enige Indische predikant was, **"die nog om iets anders dacht als zijn tractement en zijn dienstjaren"**. Hij achtte hem te Batavia **beter op zijn plaats dan de anderen.**

Huet zal hiermede bedoeld hebben, dat het merendeel der kerkgangers, evenmin als in het vaderland, op de moderne, vrijzinnige prediking gebrand was. Men leze over de ontgoocheling der moderne predikers, na het eerste enthousiasme over de nieuw verworven inzichten bij prof. Roessing in zijn: Het Modernisme in Nederland.

Bepaald opschudding, ook buiten zijn eigen kring, verwekte ds. Schuurman door zijn korte rede of preek, uitgesproken bij de viering van het 250-jarig bestaan van Batavia op zondag 30 mei 1869. De titel luidde: Een Woord van Ernst en Liefde. Eer het zover was, was er al een en ander gebeurd. Schuurman had die dag geen dienst, zodat een vrijzinnige predikant des morgens in de Willemskerk het woord zou voeren. Dit verdroot Schuurman, daar hij voor die feestdag ook iets op het hart had. Daarom stelde hij de kerkeraad voor, nog een avonddienst te houden. De "groote meerderheid der Kerkeraadsleden meende echter, dat éène beurt, en dus de morgenbeurt, voldoende was". Zo bleef de grote Willemskerk, waar de "meer aanzienlijken der Europeesche bevolking plegen zaam te komen" voor Schuurman gesloten, en moest hij zich behelpen met de "onaanzienlijke Nieuwe Kerk" (de latere z.g. Haantjeskerk, Geredja Ajam). Daar verscheen een talrijke menigte, doch de prediker miste toch enkelen, die in de Willemskerk wèl zouden verschenen zijn. Omdat zijn "kort en eenvoudig woord" bovenal gold "de meer bepaald Europeesche gemeente" (dus niet enkel de kleine indo), voelde Schuurman zich gedrongen zijn preek te laten **drukken**. Daar drukken destijds goedkoop was, stelde hij de geldelijke opbrengst der boekjes beschikbaar voor een te bouwen rijtuigloods achter de Willemskerk, waar het preken hem op 30 mei ontzegd was. Die loods is er nu nog.

(Wordt vervolgd.)


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Raadpleeg Uw KLM reisagent voor verdere inlichtingen over het Eurauto plan of het Comfi-Car programma.

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# From the Mailbox

## "CAN A CHURCH GO BANKRUPT?"

First of all, Mr. Editor, permit me to express my admiration for the courage of Rev. Mulder in writing so forthright in C.C. of April 2nd under heading 'Can a Church go Bankrupt?' Some of the expressions used by Rev. Mulder such as the spiritual stockmarket, the kingdom pie etc. are very clear and to the point and might be classified as spoken in the true 'Mulder-style'.

Rev. Mulder, you mentioned in your article that you might have grabbed a tiger or two by the tail. I think you have grabbed a seven-headed monster by its tail for that your article will stir up some dust and that it will have 'een staartje' is putting it mildly. And then to think that our Editor in principle agrees with your writing puts the cream on the pudding.

The Rev. Mulder has again brought to the foreground how precarious our situation is becoming, yet we go on with our building and expanding. One project is not even behind or finished or the next project is being planned. We continue to make the walls of 'our' Jerusalem higher and thicker and thicker but very little notice is taken of the fact that the financial foundation on which we build is getting weaker and weaker. We hear talks of a college or university, a home for the aged, a sanatorium, more high schools, more churches instead of using existing church buildings for perhaps four or five services a Sunday, and we can go on. All endeavours, however good they may be, can lead us to the brink of bankruptcy and therefore it is such a sound and constructive suggestion in both writings of CC of April 2nd that we first take inventory, look back and then determine our future plans. Perhaps a body for Christian Counselling and Planning Service is the solution to today's needs.

In advertising we sometimes run across the slogan 'The Sky is the Limit' and so often this seems to be the slogan among our people when it comes to capital undertakings for Kingdomwork. Expansions of $100,000 or $150,000 seem to be 'normal' undertakings for groups of 100 to 150 families. Nothing is thought of it . . . no one sees to realize that calculated at a most favourable 7% interest rate over a span of 25 years, it takes $210,150 to repay $100,000 and $315,225 to repay $150,000 over that term. Rev. Mulder mentioned that we are taxing the next generation, but I think that if we consolidate all our debts, that it will take at least two generations to clean up our present obligations. In this connection it would be of interest indeed to have a list of amounts owing by each church, each school society, each organization. It would simply stagger our imaginations if we could publish these figures and the related per family or per capita debt and then I ask the question have we indeed been the good Stewards as we are called to be when it comes to handling of Kingdom finances.

I am the first to recognize that The King of Kings has blessed us abundantly here in Canada, often we have been rewarded tenfold for sacrifices made for His cause and we may continue to ask Him for His blessings upon our endeavours, BUT we must never forget that whatever is entrusted to us we must labour over as good and faithful stewards for otherwise we are heading for financial disaster. Too often we hear that if certain capital expansions are áuestioned, if it is wise, if it is responsible, that the remark is directed to the questioner 'you have no faith'. In other words in trying to calculate the costs before building that temple, you are quickly branded as one without faith or to say it different, a lost soul. The Bible speaks a little different as it states that it is our duty to count the cost!

Because of our manifold capital projects, our outlays of funds, our borrowings and interest costs, we all too often find that there is little or no money left to fulfill our real purpose as Church of Christ. Many of our Churches are not meeting half of the amounts expected for Foreign and Home Mission fields; we can't even raise 50% of the basic minimum required to spread the Gospel over the airwaves; we only can spare a few dollars per family to administer that cup of water in His Name to those suffering and starving from hunger and diseases. Why? Because we have so overtaxed ourselves. Under the banner 'He wants it — He demands it' we have erected wide and high walls to protect ourselves and our seed. Are we perhaps selfish Christians? Are we perhaps too literally practising 'In ons isolement ligt onze kracht' (in our isolation lies our strength)? Should we perhaps put a broke on our capital expansion and stop the tide of our ever increasing debt accumulation and once that is under control, perhaps we can direct more moneys and efforts toward mission endeavours. We are driving at a reckless speed on God's Highway and if we continue this unchecked action, we could well find ourselves at the end of that dead-end road 'Brankrupt'. More than ever before, we need Christian Policing and Coun selling to keep us from reaching this point of no return.

H. P. Verburg.

## "CAN A CHURCH GO BANKRUPT?"

Dear Sir:

Rev. Mulder has indeed touched upon some very important principles of Kingdom financing. It is my hope that this article may be read at all consistory, schoolboard and other meetings of Christian organization. The "Pay-as-you-go" attitude of years gone by has been completely done away with. Rev. Mulder made this very clear.

Please do not get the impression that I am entirely opposed to any form of financing. Not at all. I acknowledge that in the past many Kingdom causes have been heavily financed and were only entered into after prayerful and careful considerations. But the fact remains that though the use of some — if I may say it this way — Christian business sense and more communal action much money, time and effort could (have been) be saved.

This writer is in very close contact with the financial standing of many businesses, enterprises, organizations and individuals. Yet none of them have embarked on the precarious financial course which most of our churches and Christian institutions seem to have done. This does not mean that all is lost, on the contrary, but let us really and communally get together on this problem and maybe slow down on our expansion programs and fortify the financial base of our institutions. If we can create a sound financial basis for our churches, schools, etc. we would not have to worry about where the next dollar is coming from and many of our people would be released from the terrible pressure of trying to obtain funds for their programs. We are no longer bondmen! Christ has freed us with His blood and shows us in His Word how we can dedicate ourselves to Him; honoring and glorifying His name alone, also in the area of Kingdom work financing.

Yours very truly,

J. A. Boessenkool.

## FAITH AND SCIENCE

Dear Sir,

In an editorial in C.C. April 9 you write about the problem some scientists have in reconciling science with christian faith. Modern scientists have also another problem: How to prevent their findings from confirming the christian faith.

An example of this is found in the book: "The limitations of science" by J. W. N. Sullivan, who is, according to "Time Magazine", "one of the world's four or five most brilliant interpreters of physics".

In the first chapter the author gives the latest scientific explanations of the origin of the universe.

He tells us that one of the most basic laws of physics is that the universe is constantly changing from a state of higher organization to a state of lower organization. Like a clock, the universe was at one time fully wound, has been running down ever since, and will once come to a complete stop. From this law follows that the universe must have had a beginning at a definite moment, and that at that moment it was in its highest form of organization. In the words of the author:

"Thus the accepted laws of nature lead us to a definite beginning of the universe in time. We are to suppose, on this reasoning, that at some particular moment in the past a perfectly organized universe sprang suddenly into being. . . .

"It emerged fully armed, as it were, out of nothing, apparently for the sole purpose of blazing its way to an eternal death. This is the scientific account."

Does not this come close to the biblical account: "In the beginning God created the heavens and the earth"?

Do all scientists believe in creation now? Not quite. The author of the book continues:

"There is nothing logically impossible in this conclusion" (the sudden emergence of the universe out of nothing) "but it nevertheless seems to be utterly incredible. It is highly probably that we are here faced with a real limitation in the scientific scheme. . . ."

So, rather than to accept the fact of creation, scientists have started to doubt their own findings and methods.

Nevertheless, christians do not have to be self-conscious about their belief in creation anymore. Of all theories about the origin of the universe, the creation-theory is the only one that has been confirmed by the observations of modern science.

Yours sincerely,

G. Henneveld.

An esteemed member of the Christian community has fallen into sin. One of our readers has offered this prayer to the Lord.

*Dear God,*

*Someone whom I loved and esteemed so very much has betrayed his calling. Someone, who should have known better, whom "I long loved is lost awhile." Help him God, and bless him now.*

*This experience may have altered my concept of that person (for the present) but it has not destroyed my faith in his calling and his mission in life. Forgive the cruel mouth of gossip who would destroy faith, forgive the tongue that tears, forgive the mimicry and banalities that become talk around the coffee table at his expense. Forgive the foolish tongue that always has a better tale to tell than the doleful deed of darkness, the hour of hurt, the lack of loyalty. Forgive us for hitting the person, instead of the sin. Stop the insidious cruelties we heap on one man for the sake of building up our own egos, or of feeling so much beyond the grasp of that sin. Help us to sense that in Your Registry one sin is as black as the other for you do not discriminate against the deed or the person.*

*Oh, God, help us to have faith in other people, for that is the dearest expression of communion, and without it our life is so meaningless, so empty, so selfish.*

*Bless all the people I love and deal with, and fill my life with their love, so that we can all keep the faith together.*

*Amen.*

# Let's Play Chess

Editor Mr. C. HESS

## SOLUTIONS OF THE FEBRUARY PROBLEMS

**Nr. 384** (Schneider)

I called this problem fascinating, remember? But this did not mean that it was very hard. Most of the solvers scored 100%. They found the one-way solution and made no mistakes in the notation. 1. K-N3, the most dangerous spot one could think of, thr. 2. R-R2 or N1 mate.

1. —, BxN ch; 2. K-R3, B-B2; 3. RxB mate. It is no wonder that this problem was classified among the jewels.

**Nr. 385** (Authier)

This problem which made more victims, being a 2-mover, than the 3-mover of Schneider, makes one respect the author who showed real French refinement in setting a trap. 1. Q-B3? doesn't work because of the answer 1. —, RxR. In spite of the troubles some of our climbers had to experience, the solution is rather evident: 1. P-B6, thr. 2. B-R7 mate.

**Nr. 386** (Loyd)

This time even Loyd did not defeat anybody outright, although quite a number of our men didn't even try. Maybe, they did try a lot but didn't send in any result. Also this genuine Loyd has a one-way solution: a really good one: 1. B-R1, K-B5 (forced); 2. K-N2, K-K5 (forced, because the white K blocks the Bishop). 3. K-N3 discovered mate. Didn't you fully enjoy this one?

**Nr. 387** (Ring)

This German 2-mover must have caused lots of headaches. The results prove it clearly. In my notes with the second series in February I asked, "Our men do not suffer shipwreck on 2-movers any longer, do they?" But that question showed a too optimistic view: for many this problem was too hard. Some came up with 1. R-K3?, but what after 1. —, B-K5! ? It is strange that just as in Nr. 385 (the other German 2-mover) the solution is not hidden at all: 1. P-K7, makes room for the Queen with the threat 2. Q-B6 mate. Once in a while chess seems to be so simple! . . .

**DUTCH**

384. 1. Kb3, dr. 2. Ta2 of Tb1 mat. 1. —, Bc4 ch; 2. Ka3, Ba2! 3. Ra2: mat.
385. 1. f6, dr. 2. Lh7 mat.
386. 1. Lh1, Kf4; 2. Kg2, Ke4; 3. Kg3 mat.
387. 1. e7, dr. 2. Df6 mat.

## THE FEBRUARY LADDER

| Names | Problems/Points 384 3 | 385 2 | 386 3 | 387 2 | Sub-Total 10 | Previous Total | TOTAL |
|---|---|---|---|---|---|---|---|
| F. Baarda (I) Smithville, Ont. | 3 | 2 | 3 | 0 | 8 | 77 | 85 |
| F. Braaksma, Copetown, Ont. | 3 | 0 | — | 0 | 3 | 79 | 82 |
| M. Melissen, Wnnipeg, Man. | — | — | — | 2 | 2 | 76 | 78 |
| G. VandenBerg (I), N. Burnaby, B.C. | 3 | 2 | 3 | 2 | 10 | 51 | 61 |
| H. Binnema, New Glasgow, N.S. | 3 | 2 | 3 | 2 | 10 | 50 | 60 |
| B. Kobes (I), London, Ont. | 3 | 2 | — | 2 | 7 | 44 | 51 |
| A. Guillaume (VIII), Edmonton, Alta. | 2 | 2 | 3 | 2 | 9 | 40 | 49 |
| F. Reinink (I), Walton, Ont. | 3 | 2 | 3 | 2 | 10 | 26 | 36 |
| S. J. Prinsenberg (I), Vancouver, B.C. | 3 | 2 | 3 | 2 | 10 | 22 | 32 |
| A. Bruinsma (I), Chatham, Ont. | 3 | 2 | 3 | 1 | 9 | 22 | 31 |
| A. Renema (II), Duncan, B.C. | 3 | 2 | — | 0 | 5 | 23 | 28 |
| K. Wiersma (I), Duncan, B.C. | 3 | 2 | — | 1 | 6 | 14 | 20 |
| B. Dikland, Don Mills, Ont. | 3 | 0 | 3 | 0 | 6 | 10 | 16 |
| H. R. Los, Scarboro, Ont. | 3 | 0 | 3 | 0 | 6 | 10 | 16 |
| J. Pest, Chesterville, Ont. | 2 | 0 | — | 2 | 4 | 9 | 13 |
| G. C. Lok, Vancouver, B.C. | 3 | — | — | 0 | 3 | 8 | 11 |

**REMARKS**

We are still doing very well in our contest. Participation from all over Canada shows country-wide interest. The program in February was a bit heavier than usual. The two-movers made many victims. The score is 67%, lower than last time. The March ladder will bring one or more winners probably. What a climb! Newcomers are welcome at all times!

**Mr. JOSEPH VROOM**

wishes to inform the public of his recent admission to the Bar and is pleased to announce the opening of his law office in the

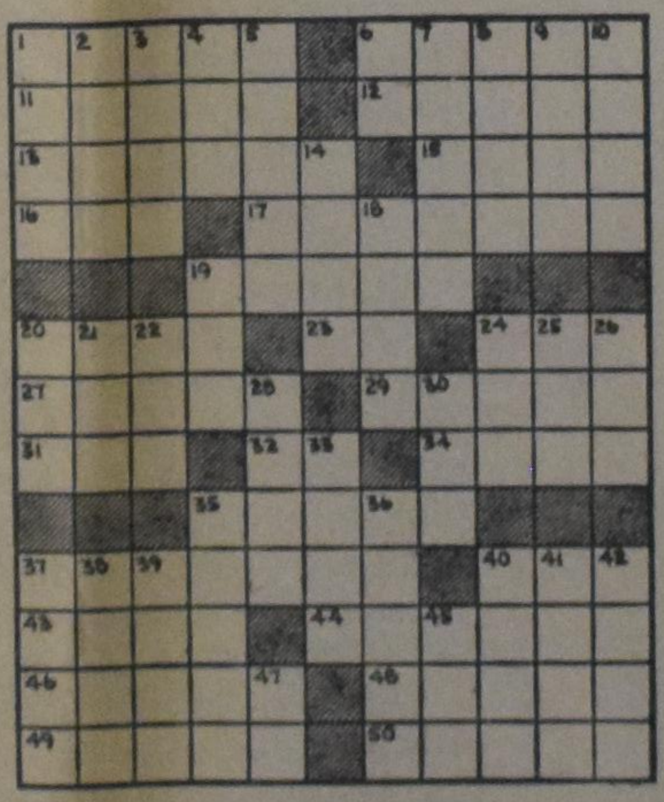
WOODBRIDGE PLAZA.

Post Office Box 874.


# CROSSWORD PUZZLE

**ACROSS**
1. Walking sticks
6. Living quarters
11. Vigilant
12. Eagle's nest
13. Disclose
15. Poker stake
16. Devon river
17. Rainy season
19. Frolic
20. Scheme
23. Perform
24. Kind of wood
27. Nurses, —— (pl.)
29. Aristocratic
31. Spread for drying
32. Toward
34. Sympathy
35. Cheat
37. Door opening device
40. Young child
43. Small stream
44. Charm
46. Revises
48. Maginot and others
49. Leavening agent
50. Converse

**DOWN**
1. Concern
2. Man's nickname
3. Glacial snow
4. Before
5. —— of approval
6. Musical note
7. Rental contract
8. Peter ——, artist
9. Josip Broz
10. Observed
14. "—— of the Flies"
18. Kind of sign
19. Sainte (abbr.)
20. Mrs. Nixon
21. Falsehood
22. Strange
24. Japanese sash
25. Octave above treble
26. —— West, Fla.
28. Removable shirt button
30. Make choice
33. Jar
35. Soda-fountain drinks
36. Dry ——
37. Playing card
38. Gangland outing
39. Charles Lamb
40. Melody
41. Disaster ——
42. Roll-top, for one
45. Part of the mouth
47. Thoroughfare (abbr.)



**SOLUTION to previous Crossword Puzzle**


LEONARD A. BRAITHWAITE, B.Com., M.B.A.
(M.P.P. Etobicoke Riding)
is pleased to announce that
C. M. LOOPSTRA, LL.B.
Barrister, Solicitor and Notary Public
is now associated with him in the practice of law in the Municipality of Metropolitan Toronto
at
Suite "E", 1500 Royal York Road
WESTON, ONTARIO
Telephone (416) 249-2288



KOOP BIJ DE ZAKEN DIE IN C.C. ADVERTEREN!

## THE WORLD AROUND US

# NORTH-EAST AFRICA

Northeast Africa, often referred to as the Horn of Africa, represents about 14 per cent of the land area of Africa and has about 12 per cent of its population. Within the area the Sudan is the largest with an area of 967,491 square miles and a population of 15 million. Ethiopia has almost 24 million people and about half the land of Sudan. Somalia is the third country in the area but only has about 3 million people and an area of 246,155 square miles. What was formerly French Somaliland, and is now called the enclave of Afars and Issas, makes up the last of the independent political units in the Africa Horn.

The area has a long history. Ethiopia was once known as the Land of Cush and thereafter as the Land of Sheba. The Sudan during Roman times was known as Nubia and there are numerous mentionings in Roman history to the large, strong and well-built slaves that came from that country. When the Roman Emperor Constantine was converted to Christianity in the early part of the fourth century, the King of Ethiopia followed his example, and from that time on most of Ethiopia has been a Christian country. The Sudan, on the other hand, was converted to the Islamic religion and constant tension between the two religions kept that part of the world in turmoil for centuries. In 1542 a major battle was fought near Lake Tana in Ethiopia where the Ethiopians, with the assistance of the recently arrived Portuguese, defeated the Islamic armies led by Ahmad ibn Ibrahim. In 1632 Ethiopia expelled the Portuguese Jesuits and for the next two centuries there was little contact with Europeans.

But with the construction of the Suez Canal, a British-French rivalry sprang up which soon involved the African Horn. Britain invaded Ethiopia in 1868 when the Emperor Theodore imprisoned the British envoy. The Emperor committed suicide, the envoy was released, and the British withdrew. Once the Suez Canal was opened, the British established a coaling station at Aden, the French did the same on the Somali coast — first at Obock, and later at Djibuoti — while the Italians opened a port at Assab, opposite Aden. For the next century the Europeans were to play a significant role in the area. By 1888, both the British and the French had established colonies in Somaliland, and the following year the Italians not only established a colony there, but also concluded the Treaty of Uccialli with Ethiopia. Italy interpreted this treaty as meaning that she now had gained a Protectorate, but the Ethiopian were of a different opinion. In 1896 Italy tried to force Ethiopia to accept the Italian interpretation of the treaty, but when she moved troops into the country, the Italians were handed a severe defeat by the Ehiopians.

Meanwhile he Sudan was having difficulties with Egypt and revolted against that country. The British moved in to quell the unrest but received a decisive beating at Khartoum where the famous British general Gordon was killed. In 1898, however, a joint Anglo-Egyptian army under the leadership of Kitchener defeated the Sudanese and the area was placed under an Anglo-Egyptian condominium.

In Ethiopia there were a number of internal political difficulties, but by 1930 the Empress Zauditu died and her son Ras Tafari became Emperor, taking the name of Haile Selassie. By this time, however, Mussolini was beginning to have dreams of building another Roman Empire. A number of minor border disputes were created and in 1935 he used one of them as an excuse to invade Ethiopia. Haile Selassie was forced to flee to England in 1936, and Mussolini declared the conquered territory to be part of Italian East Africa. This did not last long because in 1941 the Italian forces were defeated by the British, and Haile Selassie returned to his native land. Since that time the country has remained unchallenged by foreign powers.

The British pulled out of the Sudan in 1956 and the country became independent. British and Italian Somaliland — the latter having been placed under U.N. Trusteeship for ten years — united in 1960 to become the independent Republic of Somaliland. So today only the small enclave called the French Territory of the Afars and Issas is still under European administration.

Just because these countries obtained their independence, did not mean that they did not have any political problems anymore. The Sudan, for example, had a military coup d'état in 1958, followed by three attempted coups, followed in turn by civilian rule beginning in 1964, which in turn was followed by the return of military rule in 1969. Ethiopia has been more stable, but there was one attempt at a military takeover in 1960 when the Emperor was out of the country for a short while. Somalia, with its difficult terrain, its smaller and more pastoral population, had little difficulty until the recent coup.

What is a serious problem in the area is the drift toward direct confrontation. First, there has been increasing involvement in the Arab-Israeli struggle in the Middle East. Second, there has been protracted civil war in the Sudan, stemming from the attempt of the southern provinces to secede. Third, there has been the growing conflict between Ethiopia on the one hand and some Somali factions and Muslim Eritreans on the other. When the Arab-Israeli war broke out in June 1967, the Sudan declared war on Israel, and a number of Sudanese troops were sent to the U.A.R. Although these troops did not engage in fighting, the Soviet Union regards the Sudan as a belligerent and is providing the country with arms. But these arms are now used against the southern provinces, and to aid the rebels in Chad who are fighting against the legitimate government of President Francois Tombalbaye.

The difficulties between Ethiopia and Somalia stem as much from territorial dispute as religious antagonism. The nomadic Somalis tribes cross the frontier with their herds in a seasonal rhythm, and find themselves constantly at odds with Ethiopian officials. In 1960, even the entire machinery of the United Nations could not succeed in persuading the Ethiopians and Somalis to agree upon the exact frontiers between the states. It looked by 1969 that the two countries had worked out their difficulties since Somali President Shermarke was quite concilliatory. But he was assassinated in October 1969, and the military coup which followed a week after this event placed all previous goodwill at an end.

The situation has now deteriorated to the extent that both governments allow a sort of low-scale guerilla warfare to take place in the disputed areas with all the consequent hard feeling and misery this usually brings forth. All the elements that might contribute to an expansion of the conflict — religious, cultural and historic difficulties, and great power rivalries — are now at hand. It will take some cool heads to keep the situation under control in the African Horn.

J. J. Bout.

1945 — May — 1970

### *Remembering*

We love to think that you
have made us free
Your courage and your life
Have given us the freedom we enjoy
And only our remembering is there
to honour thee.

But life goes on and to us who
still are living
Is there the task before us to Serve Him
Who gave you strength to do the giving
Of life and blood. He will give us courage
To serve in word and deed the ones
who now are living
And most of all the ones who are in need.

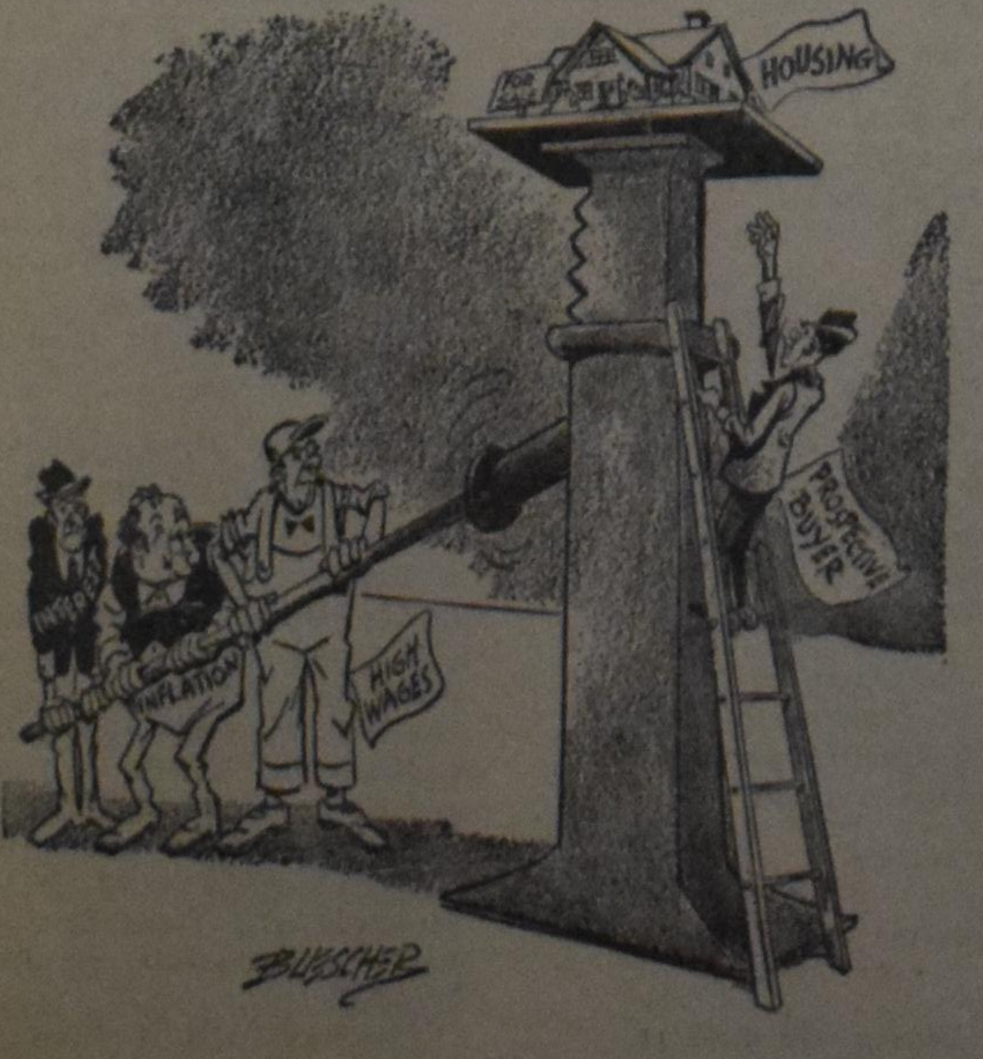
Of freedom for the heart to serve
its Maker
And glorify Him in our daily life
So let us not be sad but happy
And serve Him who will be in our strife.

The great Jehovah who wins every war
Because He won the greatest war of all
And gave His life and blood to share the glory
That is for them who do not betray His Word
They come to a place so wonderful
you will be stunned
because the strife for freedom of the heart
was never stunned!

And therefore lift your head and sing a song
To Him, the Lord who promises
He will overthrow the wrong.

Annechien Vandezande,
Woodstock, Ont.

JACK OF ALL TRADES




## One Million in Money and Materials

(Grand Rapids, Michigan) The goal of the World Relief Committee of the 280,000 member Christian Reformed Church for 1970 is a million in money and materials. Through its World Relief Committee (CRWRC) the denomination will extend the ministry of mercy from Korea to New Jersey, from Japan to Florida, from the Philippines to Mexico, from India to California, and from Taiwan to Nigeria. The involvement includes programs for medical care, agricultural self-help, child adoption, Cuban refugee resettlement, and addict rehabilitation. The greatest involvement continues to be in Korea where planned expenditures will exceed $400,000.

In the closing hours of the Annual Meeting of the Committee on February 17-19 the delegates made a commitment to direct $100,000 toward rehabilitation work in Nigeria. The funds will be expended for several different programs which have been planned to provide immediate short term reliefs as well as providing longer term assistance to individuals whose lives have been disrupted by the civil strife.

The delegates, representing 37 geographical areas of the denomination in the United States and Canada, also endorsed future participation in cases of national disaster. A precedent for this was set when 10 members of the denomination served as Building Advisors in Mississippi following the Camille Hurricane. In January, seventeen more advisors were given specialized training in preparation for possible future service in case of disaster. (RES)

Collapse in the Christian life is seldom a blowout; it is usually a slow leak.

Paul E. Little


## DUTCH-CANADIANS

from coast to coast have joined forces to pay Canada a fitting tribute on the occasion of the 25th Anniversary of Holland's Liberation.

As a living memorial they are presenting the people of Canada a large Concern Organ, to be placed in the National Arts Centre in Ottawa.

Operation "Thank You Canada" strongly urges all Dutch-Canadians to participate by sending their donations to:

OPERATION
"THANK YOU CANADA"
P.O. Box 400
Rexdale, Ont.

All donations are tax deductable, and will be accepted from Dutch-Canadians only.



# CONCERT TOUR

by the

## Christelijk Residentie Mannenkoor

(200 voices)

conducted by ARIE PRONK

accompanied by Jan Van Weelden; special alto-soloist

TONY JAANUS - REBEL

on the occasion of the celebration of the liberation of the Netherlands in 1945.

PERFORMANCES TO BE GIVEN IN THE FOLLOWING LOCATIONS:

**Toronto** Thursday, April 30, 1970, in the MASSEY HALL, 8 P.M.
Admission $1.50 and $2.50 per person.

Programs available from the various choirs in Toronto and vicinity or all Dutch stores in the area. Also available at the door of Massey Hall.

**Hamilton** Tuesday, May 5 1970, in the CENTRAL PRESBYTERIAN CHURCH, CORNER CAROLINE & CHARLTON AVE., 8 P.M.
Admission $2.00 per person.

Programs available at the following locations: HAMILTON: Guardian Press, 89 Gage Ave. South; Ann Foster Music Shop, 36 James St. North; Dutch Toko Shop, Upper James St. (Mountain Plaza); STONEY CREEK: Delca Shop, 125 Grays Rd.; GRIMSBY and BEAMSVILLE: The Dutch Shop; ST. CATHARINES: Available at all Dutch shops and your local choirs; BURLINGTON: The Family Bookstore, 468 Brant St.
Programs also available at the door of the church.

**London** Wednesday, May 6, 1970 in the UNIVERSITY OF WESTERN ONTARIO, ALUMMNI HALL, 8 P.M.
Admission $1.50 per person.

Programs available from the various choirs in London and vicinity and all Dutch stores in the area.
Programs also available at the door of the Alumni Hall.

DON'T MISS HEARING AND SEEING THIS UNIQUE CHOIR
ON THE OCCASION OF THE LIBERATION CELEBRATIONS IN YOUR AREA

# WORLD OF YOUNG WRITERS

essays - short stories - drama - poetry - journalism

Editor: COR W. BARENDRECHT

*Poetry is the utterance of a passion for truth, beauty, and power, embodying and illustrating its conceptions by imagination and fancy, and modulating its language on the principle of variety in uniformity.*
*—Leigh Hunt*

## Revival of poetry?

*A few years ago a local poet was to give a series of lectures at an area college. I had signed up for the series, and as I entered the lecture hall, I found the poet . . . alone. "Poetry has had it," he said. Due to a lack of interest in poetry, the series was cancelled.*

*Today the reverse appears to be true. Poetry seems to be "in" again. It could be said that the permissiveness of the free verse form allows for more writing of poetry than less primitive forms do. It could also be said that poetry is a criticism of society, and that many feel uncomfortable in today's society. Yet, to some poetic content is only a minor part, to others form means little, and many are not concerned about the effect of poetry.*

*What, then accounts for the revival of poetry?*

## Poem

### Thus a child learns

*Thus a child learns: by wiggling skills through his fingers*
*and toes into himself, by soaking up habits and attitudes*
*of those around him, by pushing and pulling his own world.*

*Thus a child learns: more through trial than error, more*
*through pleasure than pain, more through experience than*
*suggestion, more through suggestion than direction.*

*Thus a child learns: through affection, through love,*
*through patience, through understanding, through belonging,*
*through doing, through being.*

*Day by day the child comes to know a little bit of what you know,*
*to think a little bit of what you think, to understand you*
*understand. That which you dream and believe and are, in truth,*
*becomes the child.*

*As you perceive clearly or dully, as you think fuzzily or sharply,*
*as you believe foolishly or wisely, as you dream drably or goldenly,*
*as you are unworthy or sincere — thus a child learns.*

*Frederick Moffitt*
*N.Y. State Education Department*

## Mini Essays

### THE WANDERING MINSTREL

He was an odd, yet an interesting looking man as he stood in front of the small, brown, weather-beaten general store, playing his violin for his daily meal. His sweat-streaked collar stood open at the neck, revealing tanned brown skin. This wandering minstrel wore a grey shirt which had seen many days of wear. His sleeves were rolled up to his elbows and his baggy, brown, pants were awkwardly patched with brown patches and darned with black thread, obviously his own handiwork.

His frank, open face most appealed to me, as he stood playing Handel's "Largo" with great expression. The expression of his face varied with the mood of the music. At first it looked dreamy and pensive as the music became quiet, and then burst forth exultantly in smiles as the music reached the triumphant climax.

This also must have captured the audience's fascination and admiration, for the nickles and dimes continually plopped into his extended coarse, brown cap as he bowed to the appreciative audience. But now his time in this hamlet had expired and he must depart to the next little village. He turned, tramped down the dry, dusty road and soon disappeared into the distance. He was gone and only the memory remained.

Rita Schalkwyk, Gr. 9

★

### MAN, HIS WORK AND HIS THINKING

Man can work in two ways; in a disobedient way and an obedient way. A man should do all his work right, whether he is a doctor, farmer, or a garbage collector. Everyone can do it right with God's help. But it is just a man's thinking that changes it all. If these people were to think of what they should do, and do it they would be pleasing God.

Everyone thinks a different thing. If people don't agree with each other, they start quarreling. They should settle things quietly instead. We can decide which way we want to go. But if we want to go the right way (towards God), we will have a great reward. God will give it to us as long as we obey Him.

Grace Stevens, Gr. 8

★

*Mini Essays from the 6th Graders about*

### THE GRAND CANYON SUITE

The music reminds me of a stream in the woods. All of a sudden a snake darted out of the water and almost got the mouse. But the mouse got away. After a while, the mouse peeked out of his hole and then he went on its way. Down the path he walked. After a while he got to another creek and ran over there to get a drink of water. When he was full he laid down and fell asleep. Then a snake came. The mouse took off and fell in some weeds. The snake went right by him. After a while he came out. It was getting dark. So he started to go home.

Keith Westmaas

★

The birds were flying.
The bats were crying deep, deep in the cave,
For the river ran mysteriously below.
  And the sun shown purple,
  for only the river flowed below
  Blue and dazzling and all was peaceful,
  For the world was happy for a
  New baby was born and all was peaceful.
The man came and with wagon train he
Traveled and all the kingdom was amazed.
  For suddenly the urge was great and
  The rabbit leaped, the birds and bats
  flew and all satisfied their curiosity
  At once and all was peaceful.

Kevin Kunnun

★

The music tells me that it was peaceful and the birds sang sweetly and it was beautiful. People were happy and birds sang with happiness and they sang and sang and sang. And that very minute death came to the mountain and the birds had stopped their singing and there was no more happiness but tears were in the people's eyes and every one leaves sad and the mountain was filled with sadness. Sadness fills the world as every one finds out the bad news . . . . Slowly the mountain is recovered and the birds began to sing and happiness fills the people's hearts again.

Ruth Meijer

★

birds singing
a funeral
the sun coming up
a cat chasing a mouse
a horse walking
something falling
the movies on television
somebody flying
a flood
a snake ready to bite somebody
a policeman chasing a robber
a storm
wind blowing a tree
rain

Norm Saagman

★

### THE DAYDREAMING CHIPMUNK

There's a chipmunk in his hole going in and out, gathering nuts and running and leaping in the air. Then he senses danger, and runs for his hole, then stops and listens, really quiet.

Then he sees a hawk circling high above his head. It makes the chipmunk feel dizzy. Then the hawk started coming straight at him. The chipmunk runs in his hole just in time. Finally the hawk flies away and disappears.

It just started to rain so the chipmunk goes in his hole and waits for it to stop. Instead of waiting, he falls asleep and dreams.

He dreams that he has the best spot in the field for his hole, a field with clovers and green grass and trees. And there's a pond right by his hole with pure water and fish. The rain finally stopped and sunlight creeped through his hole. Then he woke up and went into his den and fell asleep.

Doug Timmer

★

I can see some birds flying through the sky now. I can hear birds singing. I hear a person sitting under a tree, playing a drum (all alone). I can hear someone humming a tune.

I can see some mountain with snow on top of it and a road going around it. It's getting darker now, it's late at night now. I can see the sun coming up now.

I can hear people playing hide and seek, and someone peeking up and down to see if someone's coming. Now I hear a person playing a flute or something high toned.

It's night again now and I hear a robber try to get into a house now. I hear a horse coming to battle now. They are in the distance now, they are coming back again.

I hear some bells ringing. I can hear the church bells ringing. I can see a still lake with the sun coming up off it.

Cherel Snoeyink

★

It is a fall day and the leaves are falling. They fall very gently and slowly to the ground. Suddenly there is a brisk wind. A little girl runs slowly to the tree and starts picking up leaves for her collection. Suddenly she is frightened by a noise and runs as fast as she can. Then she stopped and started crying. She was lost. You could hear her tears drop to the ground. Then she heard someone coming. He spoke in a low voice and asked if she might be lost. She told him that she was. She stopped crying, went with the man to a place she had never seen, and then she started crying again. She was thinking of her dear mother who would be worried. All thoughts began to run through her mind when she heard a horse coming. It was her mother! She went with her home. Oh, how happy she was to be in her warm bed and to once again have her mother sing her song. She could feel her mother put her loving arm around her. She realized how lucky she was. Then her mother wound her little lady dancer and it began to play music. She fell asleep and went to dreamland. There were many dolls, and things to do. Oh, how exciting it was. Then she was awakened by a voice calling her. It was her mother who was crying, then she closed her eyes again. Then she prayed that the dear Lord would take good care of all that she had had. Then suddenly her daughter's eyes opened again and her mother was so happy that she praised the Lord for the miracle He had done.

Vicki Tymes

★

The air is filled with fun . . . beauty . . . pleasure . . . happiness. Everything is just so wonderful! Seeing things . . . feeling wonder . . . happiness . . . and fun, oh, such fun. Suddenly it becomes quiet and peaceful, you feel and see still more and more wonder and more pleasure, little birds chirping, leaves of all colors rustling. You see a little waterfall, little water droplets come sprinkling and pattering . . . just simply everywhere is marvelous, all around you, above, below, everywhere. Suddenly you hear and see birds flying south, you see leaves of all colors . . . birds chirping . . . oh how . . . wonderful, oh so marvelous. You don't hear anything except the little feet of many animals.

Night is falling again, you're in a woods, you're not scared for the animals keep you company. It's still . . . peaceful . . . wonderful . . . and such happiness all around you. You couldn't be lonely if you tried.

Morning comes, you're awakened by noises and little chitting voices. At your movements the animals all hide . . . away they go! Next thing you see is the animals peeping at you, peep and look, this is wonderful, oh, so wonderful. The morning sun is beautiful, it brightens things all around you. The leaves are brighter, red, yellow, and orange. Everything is beautiful, oh, so wonderful, you can not leave ever, you just can't ever. This is such a beautiful time of the year . . . FALL!

Janice Schepers

## PEACE - WAR - PEACE

### 1940 - 1945

Andy Borger

As ev'ry bear goes to his den
Forewarns the dormant season
So do the darkened hearts of men
Believing sinful reason.

Peace loving leaders did appease.
All firing guns were broken
For shaded statesmen would release
A little paper token.

The countless blossoms did allay
And bode a fruitful season.
But in the early part of May
The traitors tried to treason.

Suddenly, like an unexpected storm,
The enemy, without to inform,
Sneaked like an adder through the grass,
Crossing the border, coming in with mass.

The lofty sky was azure blue.
The sun poured out its blessing.
All nature gave a splendid view.
Who comprehended the oppressing?

"What does that little plane up there so high?"
Asked little John his sturdy father.
"Look! There's another and another, Dad.
Are they coming to make us glad?"

But sooner than his dad could give him answer
The airplanes swept like vultures on their prey
And dropped their bombs in punctual array.

There were flashings
          and thunder-,
                    thunder-,
                              thunderings.

There were flashings
          and thunder-,
                    thunder-,
                              thunderings.

"Ouch, Dad, it hurts," John could only stammer
Before he closed his little eyes for good.
And he became the Rotterdammer
Who died the first in his own neighborhood.

His dad with eyes like rivers
Hugged the child as if by his breath
He could bring back to life
His only boy.

His pregnant wife cried out from labor pain
Of the untimely birth of their new daughter
And muttered, "Dear man, what shall be her name
Now our Johnny died by human slaughter?"

'Her name will be Salome
For where our son is now
There is eternal peace,"
Consoled this man his Frau.

But the flashings and thunderings —
The flashings and thunderings —
Continue —
As the stukas zoom and sweep
Through the azure sky
In graceful motion
To unload their ballasts.

The flaming fire flays the sky
Like leaping lava licks the air
Before it grinds the grimy ground.
The people dodge and budge this snare.

But even as volcanoes die
So does this cruel, gruesome foe
Complete their final warrior cry
But left behind their ghastly blow.

"Why? Why? O God, didst Thou not utter
An answer when we sent our S.O.S.?
Was it because our knees were soft as butter
Forgetting Thee when we had great success?

The flurried people asked these questions
And streamed the sanctuaries in.
They offer soul-searching confessions
And promise now to live for Him.

The guiltless Jews were rounded up together
Like herds of cattle, kneaded as dough
In cars by our satanical oppressor
Whose hellish eyes did glimmer and glow.

Aged men and women, lads and lasses
Out of different class and confession
Mount resistance through coherent masses
To the horrible oppression.

Men were picked as targets
For the fiendish, faithless marksmen.
Like lonely pins in bowling sets
Men fell but not to rise again.

For five of these tempestuous years
The helpless Dutchmen had endured
The desecration of their land
Which they had from the sea secured.

Then, like a farmer with his plow
Turns the dormant, fertile soil
Bringing light to the oppressed fold
So came the Canadians to toil.

"They are coming! They are coming!"
So vibrated it through town.
The enemy, expecting his tumbling,
Fought but lost his stolen crown.

Canadians came and fought our foe.
They lost a host of prime, young men.
Without demanding any doe
They brought the blessed peace again.

The people streamed into the churches
And offered praises and thanksgivings.
The masses, crowding as chickens on perches
Had gratitude for escaping the sievings.

"We thank Thee Heavenly Master
For giving us freedom again
And delivering us out of diaster
By using Canadian men."

"We thank you, Canadian fathers and mothers,
For sending your sons or coming yourselves.
By giving your blood did so make us your brothers.
We pray that you'll be blessed by God Himself."

*Writers' News*

### DUTCH IMMIGRANT SOCIETY CO-SPONSORS THE YWW -

The World of Young Writers is sponsored by Calvinist-Contact, of which it is a part. The editor and publishers of this weekly make space, money, and services available through which this column can be published regularly.

In addition to Calvinist-Contact's lion share, the Dutch Immigrant Society located in Grand Rapids, Michigan, acts as co-sponsor of the World of Young Writers. Thanks to the engagement of this Society, we are, effective the first issue in May 1970, able to offer a monthly cash prize of $5.00 to the writer of the best piece of creative writing, each month.

### KREGEL PUBLICATIONS DONATES BOOKS

Mr. Robert L. Kregel, president of Kregel Publications, has offered twelve copies of the book, *On Course to the Stars*, for use as monthly prizes to young writers. The book was written by G. Donald Crysler and Donald L. Chaffee, and is the biography of astronaut Roger B. Chaffee, who with Gus Grissom and Edward B. White perished in a flash fire in the Apollo I spacecraft, on January 27, 1967.

This book will be given to the next-best entry in the regular installments of the World of Young Writers each month.

Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements .. $4.00
Engagement-announcements ....... $4.00
Marriage en anniversaries ............ $6.00
Notifications of death .................. $5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

—

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

***Calvinist-Contact***
**Box 312, Station B,**
**Hamilton, Ont.**

---

With much happiness and thankfulness unto the Lord, we announce the arrival of our adopted son

JOHN ANDREW

a brother for Marlene and Cathy.

Born December 4, 1969.

John and Nelly VanderWerf.

262 Elmhurst Dr.,
Rexdale, Ontario.

---

Mr. & Mrs. Henry Schenkel are pleased to announce the forthcoming marriage of their daughter

CORRY
to
Mr. BERT H. SCHMIDT

son of Mr. and Mrs. H. Schmidt of Hamilton, Ont., on Saturday, the second of May, 1970, at 3.30 p.m. in the First Christian Reformed Church, 383 Ottawa St. S., Kitchener, Ont.

Rev. P. L. Van Katwyk officiating.

Reception at 8 p.m. in the Transsylvania Club, Andrew St., Kitchener, Ont.

Future address:
8 Young St., Waterloo, Ont.
562 Mount Anne Drive,
Waterloo, Ont.

---

1910 — 1970

The Lord willing, we hope to celebrate with our dear parents, grandparents and greatgrandparents

ALBERT WESTERHUIS
and
ROELOFJE WESTERHUIS—WOLTMAN

the occasion of their 60th wedding anniversary on May 7, 1970.

Psalm 84:12.

Their thankful children, grandchildren and greatgrandchildren.

Geert and Ge Lunshof—Westerhuis, Alberton, Ont.
Margaret and Sam Buma, Hamilton, Ont.
Albert and Jane Lunshof, Owen Sound, Ont.
Ruth and Martin Vuyk, Hamilton, Ont.
Mary and Pete Vyn, Ancaster, Ont.
Henry and Judy Lunshof, Hamilton, Ont.
Ina Lunshof, Alberton, Ont.
George Lunshof, Alberton, Ont.
Paul Jensen, Alberton, Ont.
And 14 greatgrandchildren.

---

1920 — 1970

On April 29, the Lord willing, with our parents and grandparents

DIRK REEMEYER Sr.
and
EGBERDINA REEMEYER—VAN VEMDE

we hope to celebrate the 50th wedding anniversary.

That the Lord may spare them in the years to come is the wish of their children.

Bert and Dorothy Reemeyer, R.R. # 2, Hamilton.
Dina and David Cole, Sentani, West Irian, Indonesia.
Dirk Reemeyer Jr., at home.
And 7 grandchildren.

Opportunity to congratulate them from 2 till 4 and 7 till 10 p.m. at the residence, R.R. # 2, Copetown, Ont., Highway #99.

---

1945 — 1970

On May 3, 1970, the Lord willing we hope to celebrate with our parents:

DIRK VAN DYKEN
and
JANKE CATRINA VAN DYKEN (DOORNBOS)

the occasion of their 25th wedding anniversary.

We pray that the Lord may grant to them many years of happiness to come.

Albert,
Peter & Alice.
R.R. # 3, Cayuga, Ont.

---

On April 24, 1970, we celebrated with our dear parents

PIETER J. CRUSON
and
MAGDALENA J. CRUSON—CIJSOUW

their 40th wedding anniversary.

That the Lord may continue to bless them for each other, and for us, as He has done in the past, is the wish of their thankful children and grandchildren.

Marie and Frits De Leeuw, Regina.
Ella and Max Vanden Brink, Rocky Mountain House.
Izaak and Irene Cruson, Regina.
And 9 grandchildren.

P.O. Frankslake, Sask.

---

1930 — 1970

The Lord willing, on May 1st, 1970 we will celebrate with our parents and grandparents

PAUL RUSTENBURG
and
GRACE RUSTENBURG—LENTERS

their fortieth wedding anniversary.

Psalm 100.

That the Lord may be near unto them in the years to come, is the wish of their children and grandchildren.

Waterdown, Ont.:
Peter and Rita Scharringa.
Eddy, Paul, Robert and Richard, Helene, Peter, Calvin.
Burlington, Ont.:
Nelly Rintjema.
Gracia and Susan.
Grimsby, Ont.:
Peter and Kitty Rustenburg.
Wilma, Paul, Sandra and Richard.
Beamsville, Ont.:
Herman and Audrey Rustenburg.
Paul, Kevin, Christine and Glenda.
Grimsby, Ont.:
Harry and Ann Rustenburg.
Rusty, Connie, Lorrie.
Brantford, Ont.:
Harry and Paula Bootsma.
Grace, Wilfred, Paul, Theresa and Michael.
Oshawa, Ont.:
John and Leny Rustenburg.
Corinne, John and Tenia.
Grimsby, Ont.:
Martin and Dianne Rustenburg.

2435 Second St., Apt. 603,
Burlington, Ont.

---

On May 3rd, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

CHRIS OTTEN
and
JACOBA OTTEN—GUICHELAAR

the occasion of their 40th wedding anniversary.

May the Lord bless them for each other and for us in the years to come, as He has done in the past.

Klaas and Mina Otten.
Klaasje and Klaas Vandersleen.
Frances and Pete Timmerman.
Tinus and Margareth Otten.
Anna and Gary Shean.
Arend.
Anno and Betty,
And 14 grandchildren.

R.R. 2, St. Paul's, Ont.

---

Zo de Here wil hopen wij 9 mei 1970 met onze geliefde ouders en grootouders

HERO WESTERMAN
en
SIETSKE KESTERMAN—BOS

de dag te herdenken dat zij 40 jaar geleden in het huwelijk zijn verbonden.

Moge de Here hun nabij zijn in de komende jaren, is de wens van hun dankbare kinderen.

Psalm 134.

Mieke en George Vaartjes, Rexdale.
Fred en Helen Westerman, Bowmanville.
Bea en Andy Jeninga, Oshawa.
Barry en Brenda Westerman, Oshawa.
Cathey en Barney Fayer, Oshawa.
Sally en Hette Meinema, Grand Rapids, U.S.A.
Harold en Nelly Westerman, Oshawa.
Jane en Adrian De Groot, Oshawa.
John Westerman, Oshawa.
En 19 kleinkinderen.

Gelegenheid om te feliciteren op 9 mei vanaf 3 tot 5 uur in hun huis aan 580 Farewell Ave., Oshawa, Ont.

580 Farewell Ave.,
Oshawa, Ont.

---

Winsum, 1930 St. Thomas, 1970

Op zaterdag 2 mei 1970 hopen wij de 40-jarige huwelijksdag te herdenken van onze geliefde ouders en grootouders

RITSKE HOOGSTRA
en
ELSIENA HOOGSTRA—MEKKES

Moge de Here hen nabij zijn in de komende jaren, is de wens van hun dankbare kinderen en kleinkinderen.

Jannie en Art van Dolder.
Albert, Richard, Margaret, Elly, Nancy, Betty, Robbie, Ronnie, en Judy.
St. Thomas, Ont.
Sien en Ray Kielstra.
Clarence, Janie, en Peter.
St. Thomas, Ont.
Lien en Sieger Kloostra.
Walter, Richard, Elsie-Ann, en Johnny.
Chatham, Ont.
Tienie en Roel Smids.
Elly, Hilda, Linda, Freddy, Richard, en Nancy.
Chatham, Ont.
John en Ina Hoogstra.
Richard, Peter, Mark, en Jeffrey.
Strathroy, Ont.
Ann en Ted Piening.
Henry, Elisabeth en Michael
Brampton, Ont.
Richard en Mieke Hoogstra.
Debbie.
St. Thomas, Ont.
Elly en Allen Kuipers.
Brampton, Ont.
Klaas en Faye Hoogstra.
St. Thomas, Ont.

164 Elm Street,
St. Thomas, Ont.

---

1930 — 1970

Op 15 mei hopen wij met onze lieve ouders

ABRAHAM VAN WENSEM
en
WILHELMINA VAN WENSEM—TIELEMANS

de dag te herdenken waarop zij 40 jaar geleden in het huwelijk werden verbonden.

Dat God hen nog lang moge sparen, is de wens van hun kinderen en kleinkinderen.

Consecon, Ont.:
Bep en Hendrik Ten Hove.
Henny, Bobby, Johnny, Billy.
Bridgenorth, Ont.:
Carla en Peter van Wensem.
Wilma, Karen, Harry, Elizabeth.
Ajax, Ont.:
Thea en Jo van Wensem.
Terry en Brian.

---

On May 4, 1970, the Lord willing we hope to celebrate with our parents and grandparents,

HENDRIK PIENING
en
GRIETJE PIENING, nee HULST

the occasion of their 35th wedding anniversary.

Our sincere hope is that the Lord will continue to bless them in the years to come.

Thys & Annie Piening.
Henry, Elizabeth, Michael.
John & Diane Piening.
Cindy.
Margeret & Allen Gallant.

61 Archibald St.,
Brampton, Ont.

---

On May 9th, 1970, the Lord willing, we hope to celebrate with our parents and grandparents:

PETER GROOT
and
EEFKE GROOT (DYKSTRA)

the occasion of their 30th wedding anniversary.

It is with sincere hope that the Lord will continue to bless them as He has in the past.

Their grateful children and grandchildren:

Jack and Jeannette Groot,
Peter,
Robert,
Debbie Lynn.
Edmonton, Alta.
Peter and Evelyn Bakker,
Sheldon.
Edmonton, Alta.
Gordon,
Edmonton, Alta.
Fennalies & Pier Riemersma,
Edmonton, Alta.
Geraldine,
Burnaby, B.C.
Henry John,
Edmonton, Alta.
Shirley Rose,
Edmonton, Alta.

10242 - 147 Street,
Edmonton 50, Alta.

---

Uit Nederland ontvingen wij bericht dat in Jezus is ontslapen, onze lieve vader, grootvader en overgrootvader

JAN SCHIPPER,

in de ouderdom van 80 jaar.

(Sinds 18 juli 1948 weduwnaar van Jantje Stevens.)

Ps. 146 (berijmd).

Beachville (Ont.):
J. Vording—Schipper.
K. Vording.
Beilen (Holland):
G. Schipper—Hoving.
London (Ont.):
A. Moes—Schipper.
A. Moes.
Hooghalen (Holland):
L. Timmerman—Schipper.
Js. Timmerman.
Canboro (Ont.):
L. Schipper.
F. Schipper—Lubberts.
Beilen (Holland):
H. Schipper.
D. Schipper—Gruppen.
Klein en achterkleinkinderen.

Beilen, 12 april 1970.

---

On April 14, 1970, the Lord took unto Himself in His infinite wisdom our daughter

KAREN ABIGIAL,

after a short stay with us of 13 hours.

"Daarboven juicht een grote schaar van kind'ren voor Gods troon."

Karel and Nan VanderVeen.

34 Gulliver Rd., Apt. 302,
Toronto 15, Ont.

---

In volle verzekerdheid des geloofs is in Jezus ontslapen onze geliefde echtgenoot, broer, zwager en oom

HERMAN LICHTENBERG,

op de leeftijd van 63 jaar.

"Veilig in Jezus' armen,
Veilig aan Jezus' hart.
Daar in Zijn teer erbarmen,
Rust mijn ziel van smart."

Uit aller naam:
H. Lichtenberg—Heideman.

65 North Service Road,
Apt. 703,
Mississauga, Ont.

19 april 1970.

De begrafenis heeft plaats gehad op woensdag 22 april 1970.

Rouwdienst om 2 uur in de Christian Ref. Church, Clarkson, Ont.

---

On Monday, April 20, 1970 the Lord took unto Himself our beloved father and grandfather

DANIEL JELTE'S BAKKER,

widower of Elske Raat,

in his 77th year.

Burum, Friesland.

"Blessed are the dead which die in the Lord from henceforth."

Strathroy, Ont.:
Jan and Lena Bakker.
Burum, Fr.:
Roelof Bakker.
Jelte and Aaltje Bakker.
Aaltje Bakker.
Strathroy, Ont.:
Wiebe and Hiltje Bakker.
Burum, Fr.:
Aafko and Siep Bakker.
Groningen:
Janke and Reinder De Boer.
Burum, Fr.:
Jochum and Aaltje Bakker.
And 24 grandchildren.

---

**A subscription to CALVINIST-CONTACT**

**is an appreciated present**

**for many occasions.**

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ELECTRIC REED ORGAN

Hallman 2 manual keyboards (5 oct.ea), 2 oct. footpedals. Attractive oak cabinet. Suitable church organ. Picture on request. Contact Geo. J. Vanderwerf, 65 Davison Ave., Brockville, Ont.

---

Wanted to buy:

DUTCH STORE

Hamilton area. Groceries, souvenirs, dry goods. Letters with full information under No. 2252, Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

---

WESTERN CANADA

For unusual business opportunities and good farms available write to Richard Oostra, Manager, Swift Realty Ltd., Box 112, Red Deer, Alberta.

---

Miss Nelly Horsman in Holland would like to

CORRESPOND

in English with boy or girl from her age in Canada. Age approx. 22 or 23. Her address: Miss Nelly Horsman, Academisch Ziekenhuis, Houtlaan 83, Leiden, the Netherlands.

---

Young lady, early thirties, wishes

TO MEET OR CORRESPOND

with gentleman. Letters under No. 2251, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

---

SUMMER JOB WANTED

Highschool girl, 16, would like to have a live-in job this summer. Either babysitter or mother's helper. Hamilton-Welland area preferred. Letters # 2249, % Calvinist-Contact, P.O. Box 312, Hamilton, Ont.

---

HOUSEKEEPER WANTED

for retired farmer, in Ontario. Letters under No. 2250, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

---

FARM HELP NEEDED

Married man to work on poultry and sow operation. Must be able to take responsibility. Experience in both parts of the operation desirable but not essential. Close to church and school. Please send past experience, wages expected and references to: Maple Crest Farms, R.R. # 1, Grimsby, Ont. Phone 945-5691.

---

Wanted:

EXPERIENCED MAN

for large corn and beef farm. Must be able to work by himself. High wages. Beautiful 3-bedroom home, close to church and school. Apply L. Marcusse, R.R. 1, Wyoming, Ont., phone 845-3274.

---

**Oxford County Farms For Sale**

200 acre dairy farm, 1200 lbs. number 1 quota. Close to town.

310 acre dairy and beef setup, all modern.

174 acre dairy farm, 1410 lbs. milk quota, new barn on pavement as a going concern.

175 acre dairy farm as a going concern, 60 head of cattle.

300 acre dairy farm, must be sold to settle estate.

125 acre dairy farm as a going concern, 60 head of cattle.

100 acre dairy farm, 30 milking cows, full line of machinery, a steal at $50,000.00.

Many more to choose from.
Contact:

**Albert Vanderkooi**
at
**DANI**
**Real Estate Limited**
10 Charles Street,
INGERSOLL, ONT.
485-0600 or his res. 423-6443.
21 Offices to serve you better.

---

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and surrounding Counties
"The Golden Garden of Ontario"
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one of the oldest Real Estate Firms in Simcoe,
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BUSINESS OPPPORTUNITIES,
BAKERY, GROCERY,
RESTAURANT, LAUNDRY,
INVESTMENT.
ETC., PROPERTIES FOR

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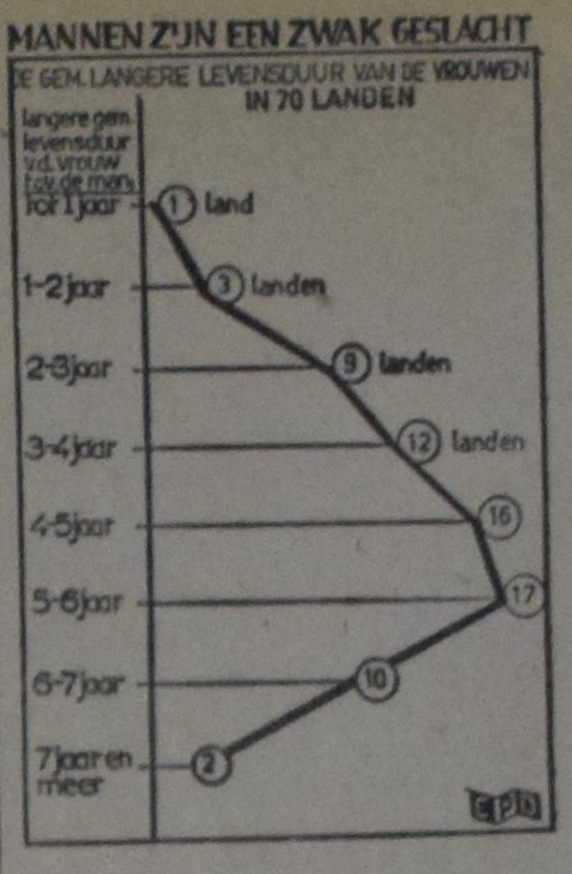


IN SLECHTS VIJF LANDEN WORDT DE MAN OUDER DAN DE VROUW

Uit een publikatie van de Unesco blijkt dat van 75 landen er slechts vijf zijn waar de gemiddelde levensduur van de mannen hoger is dan die van de vrouwen. Deze landen zijn: Pakistan, Nepal, Cambodia, Ceylon en Boven-Volta.

In vrijwel alle landen van de wereld is de gemiddelde levensduur van de vrouw, statistisch uitgedrukt, langer dan die van de man. Die langere levensduur van de vrouw is echter niet in alle landen gelijk. De grafiek laat zien dat de langere levensduur van de vrouwen t.o.v. de mannen variabel is van ca. 1 tot meer dan 7 jaar.

De oorzaken van de gemiddelde kortere levensduur van de man zijn vele. De algehele constitutie, werkomstandigheden en alkohol, vatbaarheid voor ziekten etc. zijn o.a. omstandigheden die meespelen in het verschil in levensduur tussen mannen en vrouwen.

---

**275 Acres Dairy Farm**

aan highway. Melkcontract. 6 Mijl vanaf York. 7-kamer huis. Grote barns met barn-cleaner. Varkenshok. Silo met unloader. Holstein vee, 12 zeugen. Alle nodige machines. $100,000 vraagprijs — $37,000 down.

**Jack Bylsma**
REALTOR
1607 King St. East, Hamilton, Ont.
Phone LI 9-3894

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**Interested in buying Farms?**

DAIRY - BROILERS - LAYERS

We have established an agreement with large companies for financing and contracts. For details phone 757-3641 or write to

JOHN MASSELINK,
**WILLIAM ALLEN**
Real Estate Limited - Realtor
1698 Eglinton Avenue East,
Toronto 375, Ontario

---

**WIDE CHOICE!**

Current chicken broiler property listings offer wide choice of prices, locations, sizes — quotas from 9,600 to 55,300. Some are completely specialized, some have crop acreage. Want a place near Hamilton? Here's one: 14,368 quota, good cement block building, Chore-A-Matic feeders, pleasant home, 2½ acres garden soil. . . . Turkey broiler properties, too — quotas from 7,000 to over 17,000.

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

---

**HURON COUNTY**

147 Acre Farm

$52,500 modern seven-room home, hardwood floors throughout, barn, driving shed, excellent location. Real good corn or white bean land. Small downpayment. Owner will take back balance as first mortgage. Mile and a half from Chr. Ref. Church and School. We have also some good broiler farms.

Contact:

JAKE ARENDS
R.R. # 4, Listowel, Ont.
(519) 291-1788
Representing
**MANN-MARTEL**
**Realtor**

OTTAWA REPORT

## PROTECTING THE INDIVIDUAL'S PRIVACY

by Norman Campbell,
Parliamentary Press Gallery.

(Canadian Scene) — It has been recommended to Parliament by a House of Commons committee that there be a statute dealing specifically with the protection of privacy. Such a statute would supplement the Criminal Code and other laws, such as that dealing with the privacy of the mails, but after a long study of the subject the committee finds there are areas in which there is now no law at all.

Last November the Commons committee on justice and legal affairs was charged with the job of studying what is called "electronic eavesdropping" which includes telephone taps, concealed microphones, cameras, etc. The committee was told by various witnesses that accumulation of information on individuals, whether by legal or illegal means, has become a very real problem not only in Canada but in many other parts of the western world. So widespread are these accumulations — in credit bureaus, government records, police files, etc. — that injustices may result from so many people having access to them.

The committee was particularly disturbed that government agencies might be instruments of injustice. The report says:

"No idea is more repugnant to our traditions of justice, built up over many centuries, than the concept of uncontrolled secret surveillances of the citizens by agents of the government . . .

"No greater danger to civil liberties exists than the misuse of perversion of the now-technologically possible capability of governments to observe surreptitiously the citizens in virtually all respects of their lives . . .

"The true roots of democracy are not found in state efficiency or control of the social order through the enforcement of criminal law but rather in individual freedom."

The committee has made a series of recommendations. These will be studied by the justice department. It is unlikely that legislation based on them can be presented this session of Parliament. The recommendations include: 1. Interception of wire or oral communication by wiretaps, microphones, etc. should be banned by criminal law. 2. Use or disclosure of information obtained by interception should only be authorized for the enforcement of the criminal law. 3. Industrial espionage should be made a crime. 4. Unauthorized abstraction of information from a data bank, computer or computer system should be made a crime. 5. Law enforcement agencies should, under rigid control, involving permission in each case, be able to use wiretaps or be able to intercept other communications. Such permission never to be granted for general surveillance of a person or persons. 6. Every person whose communications have been intercepted must be informed within a reasonable time with an exemption in the case of espionage or sabotage on behalf of a foreign power.

In its recommendation of industrial espionage the committee goes into new ground. It is proposed that there be criminal sanctions on "the procurement, use or disclosure of confidential business information with intent to commit industrial espionage". Such a law would prohibit a disgruntled employee taking confidential information to another employer.

Several provinces have indicated that once it is known what the Federal Government proposes to do, they will legislate within their competence for the protection of privacy.

## HI NEIGHBOURS!

As our Canadian delegation is fighting for the right to be included in the World Champion Hockey games in Amsterdam next May, we can only applaud them for their firm stand and share their indignation regarding the unfairness of the refusal.

Russia has hockey players who receive a salary and yet we may not use professional players. Many young hockey players must feel as I do no doubt.

Our Canadian teams are not doing so well this season in the N.H.L. and we all hope to see improvement there next season.

Somewhere along the line of news this season has come a real bit of good tidings, not only for hockey players of all ages but especially for fathers of "squirts" and "peewees" who like us have groaned over our enthusiastic son and the result of a terrific shot on goal — a broken hockey stick. It sometimes took the fun out of the game, at least for Papa.

When I read a little headline: "Unbreakable' stick tested — I was very curious and by the time I finished the article I was completely sold.

A Canadian company has come up with a new "almost unbreakable hockey stick and last February goalie Gump Worsley gave the public a chance to try it out at Place Bonaventure.

The new two-ply hockey stick was developed by Canadian Hockey Sticks Manufacturing Inc. of Drummondville, Quebec, and will be placed on the market throughout Canada before next fall.

The president of the new firm is Marc Ruel, not related to the coach of the Montreal Canadiens Claude Ruel. He announced the development of the new stick at a press conference on February 12 at Bonaventure.

Gump Worsley was also at the interview and expressed there his willingness to test the new stick, stopping shots at himself by the public. He appeared for two-hour sessions 3 days in succession. Worsley will be among the first to buy the sticks for his three sons — ranging in age from 6-18. "They go through about two dozen sticks a season," he told the audience and he felt the new sticks will certainly help to cut down on breakage costs.

The new hockey sticks will retail between $3.00 and $5.00, the same as traditional hockey sticks. They have laminated blades and 21-ply shafts made of wood imported from Finland.

The company is expected to start producing sticks with 5-ply shafts within a couple of months and these will be even stronger than the one the company now produces.

As mentioned before, Marc Ruel is president, and also manager of Eagle Northrite Co. of Drummondville; his brother Gaston is vice-president, and the company has seven other members. Together they bought a 100-acre farm on the outskirts of Drummondville and with a grant from the federal government they have set up a $100,000 business. According to Mr. Ruel practically all the 30,000 sticks manufactured so far have been sold in the United States. The firm has applied for a patent in the U.S. and Canada and the sticks will be sold under the trade mark Canadian.

Mr. Ruel explained to a newspaper reporter how the new hockey stick is constructed. "It is made from the assembly of two half blades and a tapered handle. The elimination of the standard joint and the use of the two-piece blade results in a much stronger assembly and a more resistant blade."

The major league players who have tested the new sticks for the last two years in practice can affirm the statement.

Mr. Ruel says there has been no report of a stick breaking at the heel so far. This is one of the commonest breaking points.

The news of the "almost unbreakable hockey stick" is putting smiles of contentment on the faces of hockey players and their fathers who will soon be able to give their young "Rocket Richard" a stick which will give them all pleasure for more than one season.

Meanwhile let's hope for a Canadian victory in the N.H.L. next season. Happy scoring from

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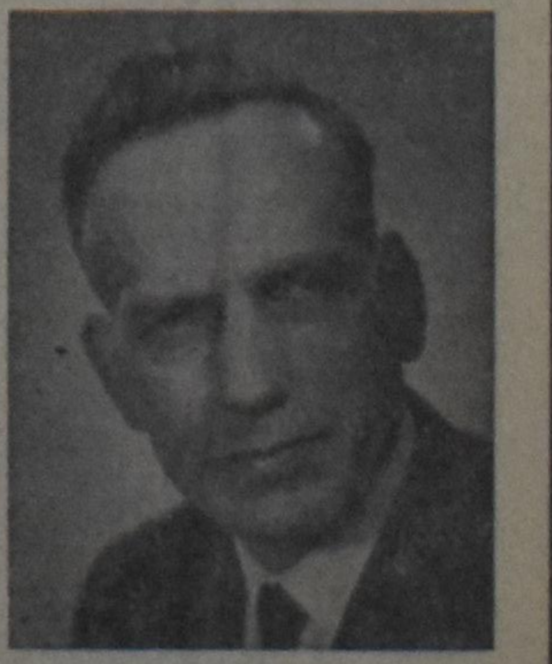

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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